



BIBLE
FOR
LITTLE
FEET



by

Rev. Henry Wilson, D.D.

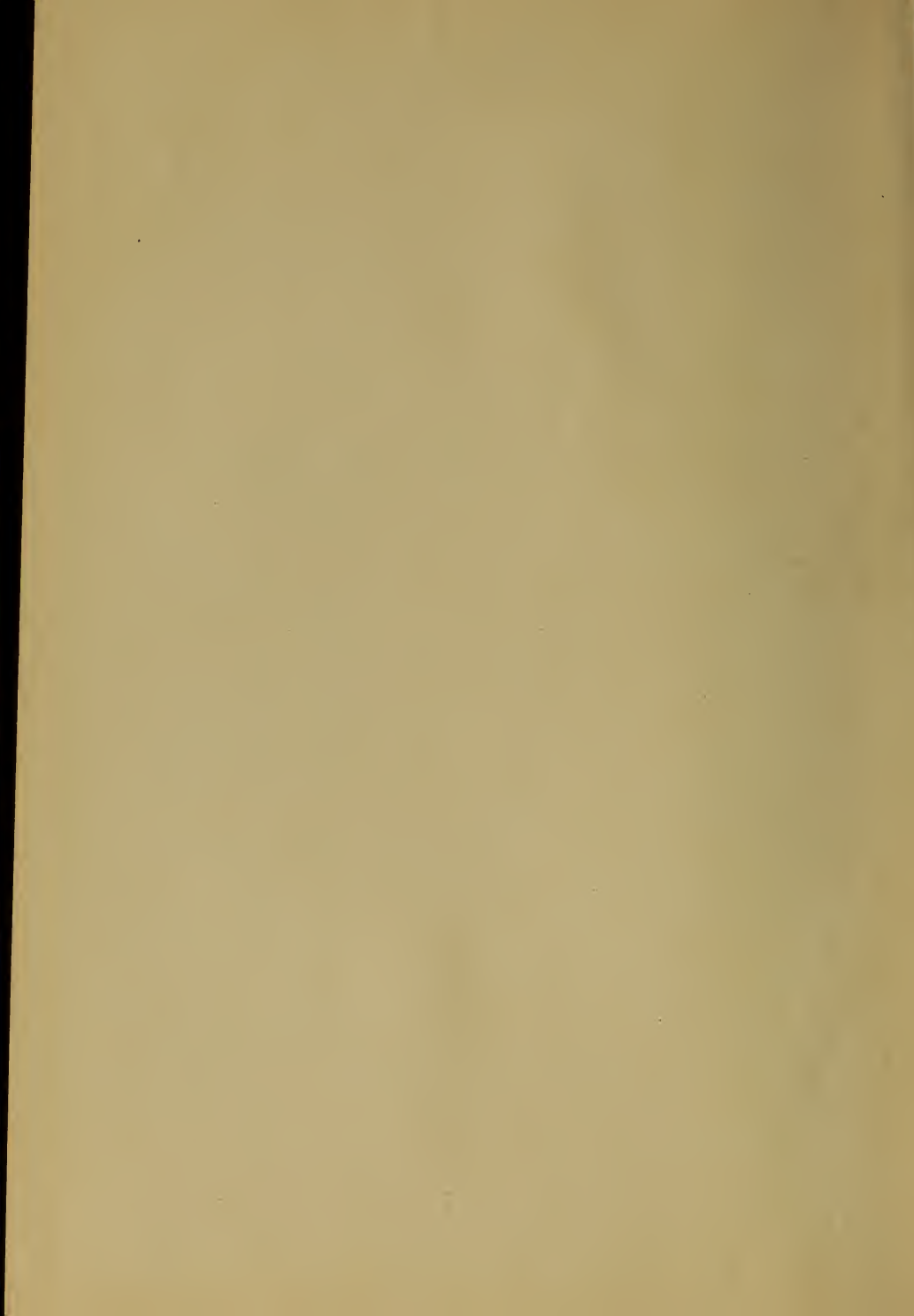


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Bible Lamps for Little Feet



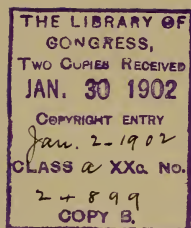
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Contents

Preface	- - - - -	7
Lesson One—Some New Things	- - - - -	9
Lesson Two—Some Bible Boys and Girls of Far-off Days	- - - - -	12
Lesson Three—The Boy with the Big Brother	- - - - -	14
Lesson Four—Looking Backward and Upward	- - - - -	17
Lesson Five—A Boy, a Maiden, and two Servants	- - - - -	20
Lesson Six—The Ministry of the Angels	- - - - -	23
Lesson Seven—On the Way and All the Way with God	- - - - -	27
Lesson Eight—Some First Things	- - - - -	31
Lesson Nine—Lights and Lessons by the Way	- - - - -	33
Lesson Ten—Ourselves in the Bible Looking Glass	- - - - -	37
Lesson Eleven—The Bible for Our Eyes	- - - - -	40
Lesson Twelve—Lamps for Our Feet	- - - - -	43
Lesson Thirteen—Pointed Arrows for Human Hearts	- - - - -	47
Lesson Fourteen—Risen with Healing in His Wings	- - - - -	49
Lesson Fifteen—Mounts of Vision and Victory	- - - - -	53
Lesson Sixteen—Light and Glory	- - - - -	57
Lesson Seventeen—Heart Work of the Word	- - - - -	59
Lesson Eighteen—Seed and Soil	- - - - -	62
Lesson Nineteen—Stones, Stepping and Others	- - - - -	65
Lesson Twenty—Living Stones	- - - - -	69
Lesson Twenty-one—Precious Stones	- - - - -	71
Lesson Twenty-two—Famine and Famishing Ones	- - - - -	75
Lesson Twenty-three—Honey in the Rock	- - - - -	78
Lesson Twenty-four—Open Doors	- - - - -	81
Lesson Twenty-five—Silent Victors	- - - - -	85
Lesson Twenty-six—Clean Hands	- - - - -	89
Lesson Twenty-seven—Stones and Other Things	- - - - -	91
Lesson Twenty-eight—Helping Stones and Stumbling Stones	- - - - -	95
Lesson Twenty-nine—Niagara and Its Lessons	- - - - -	98
Lesson Thirty—"The Little Behind Hand"	- - - - -	102
Lesson Thirty-one—Before Hands	- - - - -	105
Lesson Thirty-two—The Hot City and the Dying Children	- - - - -	108
Lesson Thirty-three—The Big Wee Ones	- - - - -	111
Lesson Thirty-four—The Sea, the Sea, the Deep, Blue Sea	- - - - -	115
Lesson Thirty-five—Shipwrecks and Derelicts	- - - - -	117
Lesson Thirtv-Six—The City	- - - - -	121

Contents

Lesson Thirty-seven—The Holy City	-	-	-	-	125
Lesson Thirty-eight—Burden Bearers	-	-	-	-	129
Lesson Thirty-nine—More Burden Bearers	-	-	-	-	133
Lesson Forty—Little Innocents	-	-	-	-	137
Lesson Forty-one—Royal Burden Bearers	-	-	-	-	141
Lesson Forty-two—God's Honor Rolls	-	-	-	-	145
Lesson Forty-three—Answering Hard Questions	-	-	-	-	149
Lesson Forty-four—Some Shut Ins	-	-	-	-	152
Lesson Forty-five—More Shut Ins	-	-	-	-	156
Lesson Forty-six—New Testament Shut In Ones	-	-	-	-	159
Lesson Forty-Seven—Souvenirs	-	-	-	-	162
Lesson Forty-eight—Forget-me-nots of Jesus	-	-	-	-	165
Lesson Forty-nine—Forget-me-nots of the World Beyond	-	-	-	-	169
Lesson Fifty—Forget-me-nots Once More	-	-	-	-	172
Lesson Fifty-one—Christmas is Coming	-	-	-	-	177
Lesson Fifty-two—Christ is Born	-	-	-	-	181

Illustrations

Frontispiece	
A Hindu Girl	30
The Good Shepherd	38
The Light of the World	44
He is not Here; He is Risen	50
The First Easter Morning	52
Lookout Mountain	54
Head of Christ	56
A Chinese Baby	68
Some India Famine Children	74
Sailors' and Soldiers' Monument, Indianapolis	83
Jesus and the Children	94
Christ and the Children	101
Sea of Galilee from Tiberias	113
Jerusalem and Olivet	124
The Great Burden Bearer	140
Some Children we can Help	144
Christ Answering Hard Questions	147
Moses	155
One who Forgetteth Not	168
The Flight into Egypt	176
Christmas Angels	180

Preface

Though a little older in years than most of you, I feel more and more as the days go on that I am a child again whenever I look into your young faces. I propose that we, you and I, not the big people, but you and I, open a little school for the study of God's Word. Here, once a week, we shall come to school with just one book, not a big pile in a strap, but just one, the Bible itself, and sitting down at the Master's feet, hear what He has to tell us out of it.

Not all of it, for summer and winter, and all eternity, would not be enough to listen to all He can tell us of Himself in His Word. But just some of it. (1) Some people in it; (2) Some things about them; (3) Some easy lessons we can all learn from them.

Not only the big people, grown up men and women, like Abraham and David and Peter and James and John and Paul, but just Bible Boys and Girls no bigger than you (and I about forty years ago).

For you know, every man and woman in the Bible, except two, was once a baby boy or girl, just as we were, and learned to creep and walk and talk and fall down and get up again and laugh and cry just as we all have done. Except the two I have referred to, they all had many boyish and girlish days of sunshine and clouds, of pleasure and pain, and became stronger men and women through these things than they would have been without them. So now suppose we open school right away and have our first school lesson. Asking the blessing of God with our heads bowed and our hearts uplifted, letting Jesus the Master, come and take His place in the midst, we will open our Bibles and see what we can find about some of the boys and girls of those far-off days, before our Saviour, Jesus, was here among men.

Our First Lesson



I WANT to begin with the best and most beautiful words in the Bible, the new name that the angel gave to the baby Boy of Bethlehem before He was born, which has been His name now for nearly two thousand years, and will be His forever. You know it well. But I want you to know it better this year than ever, and to *live* it better.

**Some
New
Things**

Then I want the Bible to become a new Book to you. You know a great deal of it now. More, perhaps, than many older people. But I want it to be new to you in the light and beauty that the Presence and Life of Jesus in it throws upon every part of it. He is the meaning and power of the Bible from beginning to end, and this year in our weekly talks together my desire is to make the Bible a looking-glass in which you may see not only yourselves as you really are, but Him as He really is, and then by the Holy Spirit what you may become in Him.

Do you remember how He says in Revelation xxi. 5, "Behold, I make all things new"? Now that word "all" means people as well as things. It means boys and girls as well as big people. And it means now—right in the beginning of the New Year, not on December 31, or when you come to die.

When God makes us "new" by His Holy Spirit then all around us becomes new also. You re-



member the story of the little girl who was converted at a Gospel meeting and went home so happy that she said the world was all new? As she walked along she said the sky never looked so blue, the birds never sang so sweetly, the grass never looked so green, and even the ugly people she met looked beautiful. The reason was, she was changed. God had made her new, and so all things above, below and around her seemed new also.

Then think what other wonderful things we would see in seeing "a new heaven and a new earth" (Revelation xxi. 1). The sky, the sun, the moon, the stars, may be just the same as they ever were. But when you look up with new eyes you will see new meaning and new beauty in each one of them. The star which the wise men saw at the birth of Jesus may have been just an ordinary star like any one of the thousands we see every night in the sky, but God took it and made it a light to their longing eyes, and a lamp unto their willing feet, as they went on their way to Bethlehem. It was a little child that said, "The stars are God's eyes looking down at me."

Then think of what other wonderful things we would see in these new heavens. St. John says in Revelation iv. 1, that he saw "a door opened in heaven," and Jesus says, "I am the Door." Perhaps it was Jesus he saw standing in that open door, and looking down on him with love and tenderness and showing him heaven and all its glories as through a clear glass door.

Dear children, I hope this year will be a New Year in giving you a new interest in every human face you see. I would like you to think of every new boy and girl you will meet this year as a soul for whom Jesus died as well as for you, and whom you may win to Him before the year ends. Their eyes and ears may be open doors for you to enter into their young lives and reach their hearts and bring the child Jesus with you, and make it heaven for them every day all the way home. You may be God's little messenger boys and girls to tell other little children this year something about the Child Jesus. Look at them

with His eyes. Touch them with His hands. Say, "God bless you," as He would and you will never know but what the simple word will linger in their ears and memory long after you have passed away.

But now it is time to give you a few Bible questions, based on our lessons of making things and people *new*.

There were two men in the Bible whom God made over new by His Spirit, one in the Old Testament and the other in the New. They had the same name beginning with "S." They belonged to the same tribe, and its name began with "B." They were both hot-tempered. Both died violent deaths. One a very sad death. The other a very joyful one.

Find out who they were, when they lived, and how they died, giving book, chapter, and verse.

There was a beautiful young man whose name began with "T," whom God made over new, and then made him a great leader and teacher in the Christian Church. He had charge of a great city, beginning with "E." Three people helped him greatly to be what God made him: a good grandmother, a good mother and a good minister. Their names are all given in the New Testament. Find them.

And here is a Bible riddle sent in by one of the little folks. I wonder how many of you can find the answer.

"A Bible character without a name,
Who never to corruption came,
Who died a death ne'er died before,
Whose shroud is in every housewife's store."

Lesson II

Some Bible Boys and Girls of Far-Off Days



FIRST QUESTION: Now all attention.

There was once a little boy of whom it is said in the Bible, "God heard the voice of the lad." God was with the lad, and he dwelt in the wilderness and became an archer. When and where was this boy born? Who were his father and mother? Is his name given in the Bible? What kind of a boy do you think he was? Find out all you can about him.

Question two: For the Girls.

There was a little slave girl once who watched her little baby brother as he slept in the queerest cradle you ever saw.

Find her name, and all the Bible says about her. Ask the Holy Spirit to help you remember what Jesus said He would do for you in John xvi. 13.

Before we leave school today let me tell you an incident of a Bible class I had many years ago in a Canadian city. I used to give Bible verses which every one knew almost by heart, but not always the book and chapter in which the verse was. One evening the text to be found was, "Be sure your sins will find you out." A bright little girl went home to her grandmother who used to read her Bible regularly, and asked her if she knew where the familiar words were. Next Thursday the little one came to me and said: "Please sir, grand-mamma says she read the whole book of Isaiah



and she cannot find that text in it anywhere." I wonder if the young members of our school will know better where to find that text. And not only the book, chapter and verse, but :—

(1) Who said it? (2) To whom was it first said? (3) When and where? and (4) What kind of a sin was to find them out? A great man once preached a sermon on this text, "Be sure your sins will find you out," which I read many years ago, but have not forgotten. I did not know till then what the sin meant, and I fear a great many big people do not know even now. So if you will tell me in the simplest words you can find, just what it was, it may help others to keep from committing it. Perhaps something in Bible history which happened many years after may help you to find the answer to the question. Some starving lepers once came upon the camp of the enemies of God's people and found it deserted, but abundance of food and silver and gold and raiment, and went and hid it.

And when you have found out all you can about this passage, find what the Bible says about one who can lift us "out" of the hole into which sin has put us. And better still, not only take us out of sin, but take sin out of us. Something even better still, put a new life and power into us that will "keep us from stumbling and present us faultless before the presence of His glory with exceeding joy (Jude 24).



Lesson III

The Boy with the Big Brother



ONE THING before we have our lesson. I want you to send me the year, month and day of your birth, for a birthday book which I have, and in which we remember the little ones in prayer whose names are there, once a month throughout the year. In this way by degrees we shall begin to feel that we know each other and are members one of another in Christ in the fellowship of prayer and Bible Study.

In our Gospel Tabernacle Sunday school we use this little prayer on "Birthday Sunday," when we make our offering to God of a cent for each year of life He has given us.

God in heaven, our loving Father,
These long years by night and day,
Our little minds Thou hast watched over
In their sleep, their work, their play.

May their lives be long and happy,
Their best love to Thee be given,
And when life on earth is ended,
May we meet them all in heaven.

In the name of Christ, our Saviour,
These rich blessings we implore,
Grant them through Thy Holy Spirit,
God in heaven whom we adore.



You can sing this also to any 8s and 7s tune.
So now after prayer and song we sit down to
our second Bible study.

First Question: There was once a boy whom his big brothers called a dreamer, because he seemed to see and hear things which other boys did not. He was own brother to the little boy whose mother died when he was born. This dreamer was a wonderful boy. Find:

First, where in the Bible the story of his life is told.

Second, find one of his dreams.

Third, two terrible places he was in during his life—with chapter and verse.

Fourth, this boy became “a prince and a saviour” to the country and people among whom he worked among the pots” (Ps. lxxxi. 6). Give in three words, each beginning with “P”, the main points of this boy’s life.

Second Question: Thirteen hundred years before Jesus was born, when the country and people were very rough and wild, in a land whose name begins with “M,” and her own with “R,” a little girl was born. Tell me five things about her:

First, her name and the meaning of it.

Second, the town where she lived for a long time and the meaning of it.

Third, the sweet name of her mother and its meaning.

Fourth, the name of a king who sprang from our little girl friend.

Fifth, the name of “his Greater Son.”

Third Question: Where are we told in the Bible that “the morning stars sang together, and the sons of God shouted for joy”?

Fourth Question: Give the words of the angels’ song when the Son of God was born.

Now to rest you after sitting so long in study, I give you a beautiful riddle of which the answer is in the Bible, in the twenty-third chapter of St. Matthew’s Gospel.

There's a queer little house that stands in the sun,
When the grandmother calls the children all run.
While under her roof it is cozy and warm ,
Though the cold wind may whistle and bluster and storm.
In the daytime this queer little house moves away,
And the children run after so happy and gay;
But it comes back at night and the children are fed,
And tucked up to sleep in their warm cozy bed.
This queer little house has no windows nor doors,
The roof has no chimneys, the rooms have no floors,
No fireplaces, chimneys, no stoves can you see;
Yet the children are cozy and warm as can be.
The story of this little house is quite true,
I have seen it myself and I'm sure you have too.
God look for it now in the Bible this minute—
Find chapter and verse, and see that it's in it.



Lesson IV

Looking
Backward
and
Upward



THIS is our fourth session or study hour together. So I purpose that we make this a kind of Review Day, go over the Bible questions we have had so far, and the answers to them.

1. "The lad whose voice God heard" was Ishmael (Genesis xxi. 20).

He lived nearly two thousand years before Christ.

2. The little slave girl that watched by the floating cradle of her little brother was Miriam (Exodus ii. 4).

3. "Be sure your sin will find you out" is in Numbers xxxii. 23, and was said by Moses to the tribes of Gad and Reuben when they were inclined to settle down in an easy place and let the other tribes do the work and the hard fighting. The sin was selfishness—love of ease.

4. "Thou shalt see greater things than these" was the promise of Jesus to Nathaniel in St. John i. 50, and is for every simple-hearted child of God now as well as then.

5. The boy who was called a "dreamer" by his older brothers was Joseph, who from pit and prison came to the palace and became a "prince and saviour to Egypt and to his own people." The story is told in Genesis from chapter xxxvii. to the end of the book.



6. The little girl who was born thirteen hundred years before Jesus was Ruth, the heathen girl. First of Moab and second of Bethlehem, the house of Bread, and from whom: First, David the king, and afterwards Jesus our King came (Ruth i. etc.).

7. "The morning stars sang together and the sons of God shouted for joy" is found in Job xxxviii. 7.

8. The angels sang for Jesus: "Glory to God in the highest," etc., is found in St. Luke ii. 16.

9. The "queer little house that stands in the sun," etc., is the hen mother with her chickens, of which Jesus speaks so tenderly in St. Matthew xxiii. 37.

So, dear children, you see that in two Bible studies we have found out something about two boys, two girls, a chorus of angels in heaven, another chorus of them on earth, and a dear old mother hen and her little chickens, used by our Lord Jesus as a picture of His love for Jerusalem and His people.

Surely our time has not been misspent, and I hope you are all as encouraged as I am to go on with our lessons and learn more and more of the boys and girls of the Bible.

First Question: "Moreover, his mother made him a little coat and brought it to him from year to year." Tell me:

1. The name of the child and its meaning.
2. His father's and mother's name.
3. What kind of a house he lived in.
4. What was his business.
5. How long did he live and where was he buried?

Second question: "They that sow in tears shall reap in joy" (Psalm cxxvi. 5).

Tell me some of the Bible boys and girls who sowed tears of sorrow and pain on the earth, but are now reaping in joy in heaven. To help you I give you the books and chapters where some of them are found:

Exodus ii.; Jeremiah xxxi.; Matthew ii.; II. Samuel xii. 15; I. Kings xvii. 17; II. Kings iv., and several other places.

Third Question: A five-year-old boy, the grandson of a king, who was lame in his feet. Tell me his name; and how often it is mentioned in the Bible; and how he became lame.

To rest your minds after study I give you (1) a Bible riddle just as true as that about the hen and her chickens.

“We left our little ones at home
And whither went we did not know,
We for the Church's sake did roam,
And lost our lives in doing so.
We wandered in a perfect way,
With the wicked in full view;
To men we lived, to God we died,
Yet of religion never knew.”



Lesson V

A Boy, A Maiden and two Servants



THIS lesson is about a kingly boy, who died sadly, a little maid who won a soul, and a servant who frightened and another who welcomed a great apostle with some lessons in rhyme.

First Question: A beautiful boy with wonderful hair, who gave his father, who was a king, a great deal of trouble. Tell me his name, his great sin, and his sudden death.

Second question: A little Jewish girl, a captive in a strange land, a servant maid to a heathen woman, and yet was true to God, bore her witness bravely and was the means of saving her master from an incurable disease.

Where is her story told in the Bible and what was her master's name?

Third question: A maid servant who frightened a great apostle, and another who knew his voice and believed it was he when others doubted. Tell me the name of the latter and what you know about the former.

Here are questions all from the Bible, and all about boys and girls like yourself, with their joys and sorrows. May the Holy Spirit teach you the lessons which their lives suggest without my trying to do so.

Here are some rhymes that may sing some truth into your hearts:



1. A poem entitled somebody else.

Somebody Else

"Who's Somebody Else? I should like to know,
Does he live at the North or South?
Or is it a lady fair to see
Whose name is in every one's mouth?
For Meg says, 'Somebody Else will sing,'
Or, 'Somebody Else can play,'
And Jack says, 'Please let Somebody Else
Do some of the errands today.'

"If there's any hard or unpleasant task
Or difficult thing to do
'Tis always offered to Somebody Else—
Now isn't this very true?
But if some fruit or a pleasant trip
Is offered to Dick and Jess,
We hear not a word about Somebody Else.
Why? I will leave you to guess.

"The words of cheer for a stranger lad,
This Somebody Else will speak,
And the poor and helpless who need a friend
Good Somebody Else must seek.
The cup of cold water in Jesus' name
Oh, Somebody Else will offer,
And words of love for a broken heart
Brave Somebody Else will proffer.

"There are battles in life we only can fight,
And victories too, to win,
And Somebody Else can take our place,
When we shall have "entered in,"
But if Somebody Else has done his work
While we for our ease have striven,
'Twill be only fair if the blessed reward
To Somebody Else is given.

2. A chorus of which I am very fond.

"Grace there is my every debt to pay,
Blood to wash my every sin away,
Power to keep me spotless day by day,
For me, for me."

3. A hymn which we love to sing in our meetings, and which one of the children has asked me to give :

"Give me a heart like Thine,
Give me a heart like Thine,
By Thy wonderful power,
By Thy grace every hour,
Give me a heart like Thine."

Or, as has been suggested :

"Give me Thy heart in mine," etc.

"Help me to love like Thee,
Help me to love like Thee,
By Thy wonderful power,
By Thy grace every hour,
Help me to love like Thee."

"Live out Thy life in me,
Live out Thy life in me,
By Thy wonderful power,
By Thy grace every hour,
Live out Thy life in me."



Lesson VI



OUR Bible School lesson today is to be about "The Angels."

"What is an angel?" I asked that question once in a talk to the children and a bright little girl said: "A beautiful thing with wings, that lives up in heaven and sings."

But my talk today is to be about angels that have no wings, that do not live up in heaven, but down here on earth, and some of whom do not know a note of music or a single tune.

"Funny angels," you say, "no wings, no song, and down here, and not up there above the bright blue sky."

But you will soon see that it all depends on what we mean by the word we are using. The real meaning of "angel," is "one that carries a message."

(1) Things may be angels; (2) animals may be angels; (3) birds may be angels; (4) fish may be angels; (5) babies may be angels; (6) boys and girls may be angels just as well as the beautiful being with wings that lives up in heaven and sings. And I want to show you all this from the Bible itself as well as from the open book of our daily life.

For instance: I know a true story of a strange little wooden angel. It was a piece of chip given by a missionary to a poor native, with a few words on it asking the missionary's wife to send him the

**The
Ministry
of the
Angels**



axe. The poor, ignorant native got the axe for his master by the piece of wood. It was the means of his conversion. For he said that man must be a god for he made a chip talk. Was not the chip an angel to him?

A piece of crepe on a door bell, a black-edged letter, may be an angel, a messenger of sorrow and death to us. A bright Christmas card was an angel to a poor drunkard once. He saw it in a shop window on his way to the saloon. The card was shaped like an angel and had tinsel wings, and as it flashed in the gaslight it brought a message to his poor heart, and told him of better days. He bought the pasteboard angel and with it came a soul and future for himself and his family. I saw a strange-looking angel one wet day on Broadway, New York City. It was a little boy with a rubber cap, rubber coat and rubber boots, running along the muddy street, carrying a telegram in his hand. No wings, no song, not in heaven, but an angel surely, carrying joy or sorrow to some one in that envelope in his hand.

Now take your Bibles and see how true this is in God's own Book, and perhaps before our lesson is over you will see that God has more angels than you ever thought of.

That was a very curious angel God sent to a very clever man one day 1452 years before Jesus was born. It had no wings, no hands, no lovely face, but a coarse, hairy body, an ugly face and four feet, and could only make a horrible noise with its mouth. This poor dumb thing was carrying the clever man on its back. He was so blind that he could not see where he was going. But the dumb angel who was carrying him saw. And God made the dumb to speak and the deaf to hear in a very strange way that day. You will find this angel story in Numbers xxii., and also in II. Peter ii.

Birds can be angels of God as well as beasts. A man with seven other people was floating on a great ocean of water in a very strange kind of a boat one day. He wanted to know if

there was any land to be seen and he sent out a black angel that never came back. I wonder why? Then he sent a white angel that came back with a beautiful thing in its mouth, that told the man there was land near by. Do you know who the man was? Do you know what these angels were, and where in the Bible this angel story is to be found?

Do you remember the story of the black angels who brought bread and meat in their mouths for a lonely man who was living by a little river whose name begins with C. and the man's name with E.?

Fish can be angels of God as well as beasts and birds. I know of an angel of the sea to whom God spoke and told him (1) to take in a man of God to his strange house under the sea, and then (2) to open the door and let him out again. Jesus says this strange story of the sea is true. Do you believe it? I do just because Jesus said so. Where did He say it is true, and what beautiful use did our Lord make of it?

Jesus Himself, when the disciples wanted a little money to pay the taxes brought a very queer angel up out of the water, with a piece of money in his mouth, worth about thirty cents. Peter took it out of the angel's mouth and paid the taxes. Now if God can use such very simple things as a chip, a dumb brute, a bird, a fish, as an angel, or messenger—for remember, that is what the word means—how much more can He use little boys and girls as His message bearers?

Let us close this lesson with one or two examples of human angels:

One day Jesus found His big people talking about who was the biggest, and He took a tiny little angel and put him in the middle where they all could see him. Then He said something for big people to remember forever and ever. See if you can find the passage and message Jesus gave us through the object lesson of the angel child.

Another day, near the end of His life on earth, our Lord

Jesus found a number of little human angels singing in the house of God. The big people got angry because they did not like what the angels were singing in praise of our Lord. Then Jesus asked them if they did not remember what a certain Psalm, written more than a thousand years before, said about singing babies. You have not forgotten it, though those big, wise men did. Tell me the story of the singing babies in the Gospel and give the verse of the old Psalm of which Jesus speaks.

Now find the human angels mentioned in the following passages, and give me the answers as soon as you can:

(1) St. Matthew xxvii. 19; (2) St. Matthew xxviii. 9; (3) St. Mark v. 20; (4) St. Mark xiv. 8, 9 and 13; (5) Acts xxiii. 16-22.



Lesson VII



I AM GOING to give you a talk on some of the Life Lessons which we can learn from continually moving to and fro on the Lord's business.

1. Everybody you meet on the cars and boats is going somewhere. Among the thousands I have seen in my travels I do not think I have ever found one man or woman who was just "out for a ride"—or out to "kill time" as people say—except in the very hot weather in our big cities, when the tired mothers take the little ones out for a change of air and rest.

Children dear, if our Great Conductor on the Train of Life should ask us where we are going, could we give Him a good answer? What definite purpose have we in our life journey? General Booth said once, "I am so glad that I know what I am in the world for; and that I found it out long ago and very early in my life.

Take your Bibles now for a moment and find out for me some men and women, boys and girls who were not on the train "just for fun," but with an end in view for God and man.

A little girl who never saw a locomotive or a train in her life knew what she was on the way for when she went to get a nurse for her baby brother. That was her reason for being in the world just then, and she did it with all her heart, and got just the right person at the right time. Tell me who she was and what kind of a boat her little

**On the
Way
and all
the Way
with God**



baby brother was sailing in when he was found by the daughter of a king.

A little boy was on the way of life one day long ago and got lost in a crowd, so His mother thought. But He was found to be on the right road, and in just the right place in it, doing what His Father sent Him to do.

Tell me who He was—where they found Him and what He said about Himself.

But you must know “when to start” as well as where you are going to on the railroad of life.

Some people I have met never seem to know just when the train starts, or where the station is, how long they expect to be on the train, and what the fare is, and so if you ask them any of these questions, when they mean to “start for heaven,” or “give their hearts to God,” they do not seem to know, or say “somebody” is going to look after all these things for them.

See how the Bible warns us about the importance of these things.

(1) II. Corinthians vi. 2; (2) Romans xiii. 11; (3) Matthew vii. 13, 14; (4) Micah ii. 10; (5) Amos iv. 12; (6) St. Luke xiv. 31, 32.

Then when we have gotten on the train and have fairly started, how many things may happen before we reach our final station.

(1) Accidents; (2) washouts; (3) snow storms; (4) delays and lots of other things of which we ought to think and for which we should prepare.

Many years ago in Canada I was on a train which was nearly buried in a snow storm for fourteen hours, and it took us twenty-three hours to go about one hundred and twenty miles. The next day I had to preach in Toronto and you will find my text in II. Timothy iv. 21, first clause.

Look up in your Bibles now some of God’s insurance policies and safeguards against these things, and see how safe we

may feel when we are traveling on His road and His business.

(1) Psalm xci. is a splendid insurance on your life when traveling, and all you have to pay as premium is : Psalm xxxvii. 5. Do you wonder sometimes if this train "goes through," or "can I trust the engine driver not to go to sleep," or "If I have to change will the conductor be sure and tell me when and where?" or "when will I arrive?" and "will there be anyone to meet me?"

Look again in the Bible and see how sweetly God answers all these and many other questions.

(1) Isaiah xli. 10; (2) Deuteronomy xxxi. 6, 8; (3) Psalm cxxi. 3-8; (4) Isaiah xxx. 21.

And for the welcome we have when the journey is over see :

(1) II. Peter i. 11; Matthew xxv. 34; Revelation vii. 14-17; (2) Revelation xxii. 4, 5, and verse 17.

The Bible meaning of all the signals and lights, red, green and white, will be very plain if you will hunt up the following passages :

Red signal: Proverbs iv. 14, 15; i. 10; I. Thess. v. 22.

Green signal: Ephesians v. 15; Luke xii. 15; II. Peter iii. 17.

White signal: Psalm v. 8; Exodus xiv. 15; John xiv. 6.





A Hindu Girl

Lesson VIII

Some First Things



I WISH to tell you the answers to the questions in our previous lessons.

"It is more blessed," etc., is found in Acts xx. 35, where St. Paul says they are "the words of the Lord Jesus," though we do not know just when or to whom He said them. See what St. John says in chapter xxi. 25, about the "doings" of Jesus, and then you will not wonder that we have not all His "words" put down in the Gospels.

The beautiful photograph of our Lord of which I asked you is found in Acts x. 38.

The Remembrance Album is referred to in Malachi iii. 16. The answer to the queen's riddle,

A Bible character without a name,
Who never to corruption came.
Who died a death ne'er died before.
Whose shroud is in every housewife's store,

is found in Genesis xix. 26; and St. Luke xvii. 32.

The two men about whom I asked you in our lesson, whose names began with "S" are of course Saul, the son of Kish, the first king of Israel (I. Sam. ix.); and Saul of Tarsus (Acts vii. 58, etc.).

The beautiful young man whose name began with "T" is Timothy, and his grandmother's name was Lois, and his mother's Eunice, while the good minister was St. Paul, whom God used to win young Timothy to Christ. Read Acts xvi. with the references and you will see the story of his life outlined there.



As we hope to take up our Bibles this year with new interest let me ask you some of the first things:

1. What were the first words spoken to man?
2. Who was the first shepherd mentioned in the Bible?
3. Who was the first person who died a natural death?
4. Where are the wicked first spoken of as sinners?
5. Who was the first person called "The Hebrew"?
6. Where did an angel first appear to a woman?
7. Where is "current money" first mentioned in the Bible?
8. Of what did the first wedding present consist?
9. Where is giving a tenth to God first mentioned?
10. Where are horses first spoken of?
11. Where did an angel first appear to Moses?
12. Who was the first Jewish high priest?



Lesson IX



BEFORE our Bible questions today let me ask you one suggested by an incident that happened to a woman on a steamboat some time ago. She forgot her purse and had no money to pay her fare, and no one in the crowd on the boat from whom she would like to ask it. She saw the man coming to collect the fares. He came very near first on one side, and then was called away. Then he came up close to her on the other side taking fares from each person, but strange to say did not ask her. She felt so relieved because she had no money, and thought God had kept the man from asking her for the fare because God knew she had not the money. Now what do you think about it? Was there anything she ought to have done afterwards? What would you do as a little Christian boy or girl, after a trip like that, and you found your pocketbook safe and sound at home? Please tell me, for I really want to know, and give me a text from the Bible on which you would base your actions.

Then here are two beautiful, short stories sent me by a dear friend who loves little children, and I am sure you will read them with interest. Each of them suggests certain Bible texts and promises. The first one is entitled, "Story of a Little German Girl."

Eighteen years ago this girl, then ten years old, was taught by her mother to trust God, and believe if she asked Him in prayer for anything He would answer her; she was a poor child and

**Lights
and
Lessons
by the
Way**



had no fine clothes to wear, but her mother sent her to school neat and clean always; she was smart in her books—smarter than many of the girls in her class who dressed better and felt they were better than Louise, for that was the little miss' name. The richer girls would ask her to let them copy sums from her slate after she got the right answer, and as she was good and accommodating she did so. Louise had a cousin in the same school who was in better circumstances than she was, and her name was Lena, and she did not treat Louise nicely because she was poor. One day the rich girls with Lena proposed to go after school to hunt wild flowers, and because Louise had been so kind as to help them often with their lessons, they laid aside their false pride and asked Louise to go too, but Lena said she did not want Louise to go for she did not dress well, but the girls said she should, and so off she ran into the fields, and on the way Lena's evil spirit influenced them all to run and hide from Louise so she could not find them and would then have to go home. Now comes a sad, dark time for Louise for she could not find any of them and she did not know the way home, so she remembered her mother taught her to trust God in prayer, and she knelt and asked Him to lead her home, and on getting up, far off along the tree tops she saw the spire of the village church, and so keeping that for a guide she came safe to her home.

The other story is this:—Some fifty years ago in a Southern State, lived a mother with three children, Mary, Jess and Emma. The mother was getting them ready for bed and took the two younger ones first, leaving Mary to wait till she tucked away Jess and Emma. Mary was five years old, and while she waited she stood in the doorway looking out into the clear, calm night; when her mother was ready for her, she called her, but Mary did not go, and then the mother said: "Come my child, I want to put you to bed. What are you looking up at so long?" "I am watching God light His candles, mamma."

She had reference to the stars as they came out one by one here and there, as the darkness deepened. This little girl is a grown woman now and God has lighted a candle in her heart never to be blown out.

Give me the passage where it says, God put these lights in the heavens, and what they were put there for.

The stars have been shining now for nearly six thousand years. Will they ever go out like the candles to which the little girl in the story compared them? There are some strange things said in the Bible about the stars. In various places we read of:

(1) Stars "fighting." (2) Stars "singing." (3) Stars "falling." (4) Stars "guiding." (5) Stars "wandering." (6) Stars "numbered." (7) Stars "named."

Find as many of these passages as you can, and if you have not time to write them out give the chapter and verse.

Now let us come away down from the stars in heaven to little boys and girls on the earth, for a while, before we close our lesson.

Next to our mothers and fathers who takes the most care of us when we are very young, just before and after we begin to walk? Is it not the one we are apt to forget or think little of? The Nurse. How often we would have fallen, broken our little bones, or perhaps been injured for life, but for the care of that faithful woman, who when mother was sick or weary, fed us, clothed us, washed and cared for us day by day.

So God has always provided someone to nurse us, until we were big enough to help ourselves. There are some nurses mentioned in the Bible. I know of four in the Old Testament which I would like you to find and tell me their names if given and the children whom they took care of.

Genesis xxxv.; Exodus ii.; vii. 20; Ruth iv.; II. Samuel iv. 4; ix. 13 and xix. 26, will help you to find them. Then read these lines about little feet and be thankful that you can run

about on yours, to work or play, when so many are lame or crippled.

By the Patter of his Feet

I can tell my little boy
By the patter of his feet,
Whether in the bare old kitchen,
Or upon the village street.
I can tell the restless footfall
Just wherever it may be,
Whether with a dozen urchins,
Or with only two or three.

I know not how I know it,
That is hidden e'en from me,
So I cannot tell to others
The sweet little mystery.
Like the secret of the sunlight,
Shining on the happy earth,
Like the secret of dear childhood
Filled with artless, gentle mirth.



Lesson X



OUR lesson is to be: "The Bible for our bodies."

First, for our eyes. What a wonderful "looking glass" the Bible is! You know some glasses make things look bigger and some smaller than they really are. Some glasses make your face look broad and round, and others long and thin and lean, when you are really neither one or the other, and you laugh at the caricature the glass makes of you. Now the Bible shows us just as we are.

David, once a shepherd boy and then a king, after a great sin, looked one day into a strange looking glass and saw himself as he was in the sight of God. A story about the man who had the ewe lamb was the hand glass that the Holy Ghost used to show the king the sin he had committed and then he told God all about it in a Psalm, which will never die as long as there are poor sinful men and women on the earth.

Find the story in the Bible of the little ewe lamb, the name of the man of God who told it, and the first verse of the Psalm the penitent king sang out to God in his great sorrow for it.

Then see what the Bible says about itself as a looking glass for your soul.

If you look up the following passages they will help you. And if you commit some of them to memory they will be a kind of little pocket glass which you can take out at any time and place and

**Ourselves
in the
Bible
Looking
Glass**





The Good Shepherd

see yourselves as you are before God: (1) Psalm cxix. 18. (2) Job xlii. 5, 6. (3) Ezra ix. 6. (4) Matthew vii. 3, 4, 5. (5) James i. 23-27.

Then the Bible is a wonderful Microscope, that is, you know, a kind of instrument with a glass in it which helps us to see things too small for the naked eye. Put a drop of water before the microscope and you will see such a lot of strange little creatures moving around in it. Yes, so full of them that you will say: "Could I ever drink such stuff as that?"

Just so, dear children, the Word of God, lighted by the Holy Ghost, is the Microscope of our sins.

Things that we call only faults, small and light as the wing of a fly, we see by our Bible glass to be sins, big and ugly enough to shadow our whole lives. Our hearts are like the drop of water. In the eyes of others and of ourselves they seem to be all right. But put them for a moment under the searching light of our Bible Microscope and oh, how you start back as you look and see how alive they are with thoughts and desires which we never saw before. There is a golden text on this point which I am very fond of and often say to God in prayer when I am alone with Him. It begins with "Search me, O God," and ends with "everlasting." See if you can find it in your Bibles and then learn it by heart.

But the Bible is more than a Microscope. If it were only this it would be very, very sad for us. If it only showed us our sins and our faults, our flaws and mistakes, we would be cast down and perhaps think we were so bad that we could never be good. So I love to think of the Word of God as a "Telescope." You know that means a wonderful instrument which, by looking through, brings things that are far away very near and makes them clear to us. Look up into the sky on a clear night through a good telescope and you see the moon and stars twice as big and twice as near as they were before, and you seem almost able to touch them and talk to them.

Now what the telescope does in appearance, the Bible does in reality. It brings God my Father, Jesus my Saviour, and the Holy Ghost, my Teacher, all the way down from heaven to me. Not merely now to show me my sin, but to take it all away and put Himself and His power to be and to live in its place.

**The Bible
for
Our Eyes**



Lesson XI

A LOOKING GLASS, a microscope and a telescope was our last talk. Now for our hands it has water and cleansing as well as light and sight for our eyes. "The Word of God for our Hands." Next to our hearts and

our eyes God wants our hands to be clean.

1. Tell me what Job says about snow water and clean hands. And David about

2. Clean hands and a pure heart. And St. Paul about

3. Holy hands without wrath, etc.

4. A man who washed his hands in water, but could not make them clean, because his soul was dirty.

5. Another man whose mother put a strange kind of kid gloves on his hands to deceive his old father.

6. A woman whose hand used a hammer with terrible effect.

7. A king whose hand was dried up in daring to do a wrong thing.

8. A withered hand made whole again by the Word of the King of kings.

9. A tired hand that touched the hem of a garment with wonderful results.

10. Dead hands and bound made alive and free.

11. A little girl, a boy, and a blind man whom Jesus took by the hand.



12. The hand that holds seven stars.

Here are twelve Bible questions about our hands used for or against, or with God in Jesus. And now to rest your tired eyes and brains after finding them, read these two short but beautiful stories sent me by two lady friends who love children:

"Dese Singers"

A beautiful vase lay broken upon the floor. A little three-year-old girl was standing by the fragments, with two little hands held up, her mother had heard the crash and had come into the room to see what was the matter; Millie ran to her mother saying: "T'aint mine bad girl, dese singers bad, 'ey broke booty ting." Mamma told her the fingers only did what Millie had in her mind to do, so the thought came first, then the act.

How many boys and girls have bad "singers" that do things that are wrong? Do you want to have good fingers that are ready to do good and blessed things? Well, the only way to get them is to ask Jesus to give you a new, clean heart, then He will put the desire inside to do what is right.

I know there are many boys and girls who really want to do right, and start out in the morning fully determined to have that day's record clean at home and at school; when before they are aware they are doing just what they had not intended. The reason is they are trying to be good themselves; the only way is to ask Jesus to be the good boy or girl in them. He loves little children greatly, and He knows all the trials of children, for you know He was a child Himself.

Once upon a time three little children in Canada got a governess, their first one. Before she came to live with them the eldest boy was almost always with his grandmamma, who spoilt him and let him have his own way so often, which made him very selfish and unkind to his little sister and brother, who as a rule played nicely together. But as soon as S— joined them there was always discord, which made things un-

pleasant all round. On these occasions the governess would call S—and ask him whether he were going to please Satan or Jesus. After a moment or two, as if there was a battle taking place in his little heart he would say, “Jesus,” and the governess knew then there would be no more quarreling for the time being. They were taught a hymn about fighting battles for our Lord:

When deep within our swelling hearts,
The thoughts of pride and anger rise,
When bitter words are on our tongues,
And tears of passion in our eyes;

Then we may stay the angry blow,
Then we may check the hasty word,
Give gentle answers back again,
And fight a battle for our Lord.

Soon after learning this hymn S— came to his governess and said his sister had taken away his toy, mentioning it, “And I did not snatch it back or hit her. Did I fight a battle for our Lord?” This showed plainly that the good seed was taking root, and consequently bringing forth fruit.

One afternoon S— felt very unwell and lay quietly on the lounge, until it was time for the evening reading, when the governess with the trio around her, asked S— what he would like to read about, and he answered: “St John’s vision of heaven in the island of Patmos.” She also gave him his choice of the hymn to be sung and he requested “There is a Happy Land far, far away.”

Bye and bye his mamma came home and the doctor was sent for, and S— had a bedroom for himself that night, and next morning he was wrapped up in blankets and taken away to his grandmamma’s in a carriage. Four days later Jesus sent one of His angels who escorted him to that beautiful heaven he loved to hear about.

Lesson XII



LET us take up our Bibles and see what the Word of God says it will be to our feet, if we look right into it with our eyes, and listen carefully to it with our ears, and try to understand it with our hearts.

**Lamps
for our
Feet**

Find the passage where the words are, "Thy word, lamp, feet, light, path. God says His Word is a lamp. A tiny lamp fastened to your ankles, going with you just enough of the way to take one step and not two at a time, making a little circle of light and brightness about you as you go.

Then remember this "foot-light" of the Word will help some one else. A little traveler on the way behind you is getting tired and wants to stop, sit down, or go back. But he looks round and sees your little feet lighted by the tiny lamps plodding bravely on, and he takes heart and starts again with new courage.

Once in Canada, in winter, after a great snow storm, I was driving along in a sleigh over a very bad road, on a very dark night. We could hardly see a step before us. So while the man drove, I held a lantern out at the side of the sleigh, as low down as possible, so that the horse might see where to put his feet. After a while I took in the light. But as I did a voice came from behind on the road. "I say, hang out that light again, please, it helps us





The Light of the World

here behind so much to see our way." I thought of the help and comfort we are sometimes giving without our knowing it and then of these lines:

"Let the lower lights be burning,
Send a gleam across the wave,
Some poor struggling, fainting seaman
You may rescue, you may save."

And then came to me what the poor blind man said who carried a lantern when he went out at night, "I carry this," he said, "to keep the people who can see me from running into me."

1. Now find in your Bibles a little lamplighter, whose name begins with S., who showed a bright light to an old man whose name begins with E.

2. A man whose name begins with A, who lit the lamps at even; and see what the margin says there.

3. A little girl whose feet must have had the Word of Christ for a lamp and light to her path for she carried the knowledge of God into a very dark place, far away from her home, and saved a great big man and a soldier from a dreadful fate.

4. A man whose name begins with "P" gave not only light, but strength by a word from the mouth of God to a poor, lame beggar. When I read this beautiful saying in the New Testament, I always think of what Isaiah said seven hundred and forty-three years before in his thirty-fifth chapter.

5. A man whose name begins with "B" had great light from God and said wonderful words for God, but used them wrongly and died a sad death. Tell me:

(a) One beautiful word he said about Jesus fourteen hundred and fifty years before He came.

(b) A beautiful prayer he made about dying right which was not answered because he failed to live right.

One more blessed thing the Word of God is to our feet be-

sides light and strength; it is music. You know how much better we can march to music than without it. In the kindergarten the little ones always walk and work to the sound of music. In the East they sometimes wear little bells and tinkling ornaments on their ankles and as they walk every step makes music. Where does the Bible speak of "Bells of Gold?"

(6) "Bells of the horses."

(7) "Beautiful feet," and read also Ephesians vi. 15; St. Luke i. 79; St. John xiii. 3-17; and you will see how much the Word of God means for our feet.

And here is a picture sent me by a friend of what girls can be and do, which I hope is true of some city girls as well as of those in the country:

Country Girls

Up early in the morning,
Just at the peep of day,
Straining the milk in the dairy,
Turning the cows away—
Sweeping the floor in the kitchen,
Making the beds up stairs,
Washing the breakfast dishes,
Dusting the parlor chairs.

Brushing the crumbs from the pantry,
Hunting the eggs in the barn,
Cleaning the turnips for dinner,
Spinning the stocking yarn,
Spreading the whitening linen,
Down on the bushes below,
Ransacking every meadow,
Where the red strawberries grow.

Lesson XIII



OUR talk today is to be on "the Word of God for our hearts" (Ps. cxix. 130). It is said "The entrance of Thy Word giveth light, it giveth understanding unto the simple," that is, to the little ones. So if you and I are simple enough, and little enough, we may see wonderful things in the Bible for our hearts. And you know they are the most important part of us.

I have a picture before me of a human heart with an arrow sticking right in the center of it. That is just what the Word of God is to the heart of a sinner. Now with our Bibles open let us find some people to whom the Word of God came like an arrow or a sword.

1. The man whose name begins with "A" and ends with "N," mentioned in Joshua vii., was pierced with the arrow of conviction. Read the story and tell me what his sin was, and the sad result of it.

2. Another man whose name also begins with "A," in the New Testament, was killed by one stroke of the arrow of God's Word, for one lie told, not to man, but to the Holy Ghost.

Give me the chapter and verse. The name of his wife who sinned and suffered with him, and the man of God who shot the arrow.

3. Find for me the passage which speaks of the Word of God as "quick, living, powerful, and sharper than any two-edged sword," etc., and ask

**Pointed
Arrows
for
Human
Hearts**



father and mother to find some other examples in the Bible where it was thus, especially one where a big strong man began to cry, when he remembered one saying of his best Friend.

Here are two examples from history. There was a very wicked man of the court of Charles the Second, of England, called Rochester. He laughed at God, and all holy things and people and lived a very impure life. One day he took up the Bible in fun to "pull it to pieces," as he had often done before. But this time he opened the Book at Isaiah liii. a little chapter of only twelve verses. As he read the story of the "Man of sorrows" God's Holy Spirit in the Word went like an arrow to his heart, showed him as in a glass his real self, brought him to the feet of Jesus. And he lived for years to glorify the Saviour whom he used to mock.

Now tell me of the colored man in Acts viii. who was converted by the same chapter, and went to his far-off home in Africa, to tell what a Saviour he had found.

There was once a young man called Augustine, who was turned from being a very filthy sinner into a saint of God by one passage of the Word. He was sitting in a garden in Milan in Italy, under a big tree, thinking deeply over his past life. When suddenly he heard a voice saying, "Take and read, Take and read." He did not know at first what it meant. But at last the Spirit of God showed him that the Bible was the Book he was to "take and read." He took up his Bible and opened it at Romans xiii. 11-14. These four verses changed his whole life, and made him one of the greatest Christian men that the world ever has seen.

Does not this remind us of another fig-tree, another man and "this same Jesus" by His Word talking home to his heart. The man's name begins with "N" and ends with "L." Find the story in the Gospel and tell me what you can about the man.

Lesson XIV



WE are to talk about Easter today. The word means "rising, coming up, getting up, springing forth," and as you all know we keep the feast in memory of the "rising from the dead" of our blessed Lord Jesus Christ on "the first day of the week," or that "first Lord's day" so many hundreds of years ago.

From that time till this "all the world keeps Easter Day" in a new way, and with a new meaning for us who believe in Jesus as the Resurrection and the Life.

The Sea and the Land keep Easter Day, and in such a lovely way. Find Psalm xcvi. 8; xciii. 3; and especially read Isaiah lv. 12.

1. Tell me, too, where it is said: The "valleys . . . covered with corn shout for joy and sing."
(2) Where are we told in the Bible of the Great Easter Day? (a) of the Earth? (b) of the Sea?

2. Flowers keep Easter Day. As you look upon them in all their beauty at this time in our church and homes and enjoy their sweet fragrance, tell me if you can: (a) How many different kinds of flowers are mentioned in the Bible; (b) where does Jesus take one of them as an object lesson for us, and what does He say?

The birds and beasts in their own way
And in God's plan keep Easter Day;
The beasts by night, the birds by day,
Have each their say.

**Risen
with
Healing
in His
Wings**





He is Not Here: He is Risen

(1) Give a verse about (a) the dove; (b) the eagle; (c) the hawk; (d) the hen; (e) the pigeon; (f) the peacock.

(2) One verse in which (a) the bear; (b) the lion; (c) the lamb; are all mentioned together.

(3) Two verses in Isaiah in which no less than ten animals are mentioned, and a little child.

(4) When shall this wonderful thing take place?

3. Little children keep Easter Day. (1) Two little boys kept the feast as it had never been kept before, one a poor widow's son, 910 years before Jesus came; another the son of a great woman, 15 years after; you know them well; tell me where their stories are in the Bible. (2) A little girl, twelve years old, died and rose again the same day. This is where "they laughed Jesus to scorn." Do not be afraid of being laughed at. (3) Millions of little boys and girls are keeping Easter Day with Jesus "over the river." Give me one passage which speaks of what we shall see in the New Jerusalem, about the streets being full of boys and girls playing together. One more that these "little ones" shall come again "from the land of the enemy," and "come again to their own border." Search Jeremiah xxxi. and you will find it.

People often ask: "Shall we know each other on that great Easter Day?" Shall we see and know dear father and mother, sister and brother, baby boy and girl, whose body we laid to rest so long ago, or just the other day? What do you think children dear?

A man called Moses died 1,451 years before Jesus was born. God Himself buried him, no one knows where, even to this day. Another man called Elijah was carried to heaven in a chariot of fire 555 years after, and of course they had never seen each other in this world. 896 years after this, when our Lord Jesus had come, these two men, Moses who had died, and Elijah who had not died, were seen on the top of a high mountain with Jesus in glory, talking with Him about His coming death. Now

think. There were just six people there: Jesus in the midst, Moses, and Elijah, neither of whom had ever seen Jesus or each other before in this world, Peter, James and John, three fishermen, who had never been in heaven or paradise, who certainly had never seen Moses or Elijah; and yet Peter for one, knew them all, for he said to Jesus. "Let us make three tabernacles, one for Thee, and one for Moses, and one for Elias" (St. Mark ix. 5).

Jesus certainly knew them all. Moses knew Elijah, Elijah knew Moses. Peter, and we may assume James and John also, knew all the rest, and yet people ask, "Shall we know each other there?"



The First Easter Morning

Lesson XV



MANY of you have read the story of the "Battle above the Clouds," in which during the great war between the North and the South, over thirty-three years ago, brave men on both sides, and even brothers, fought for the possession of this great mountain rising two thousand feet above the city, and commanding it.

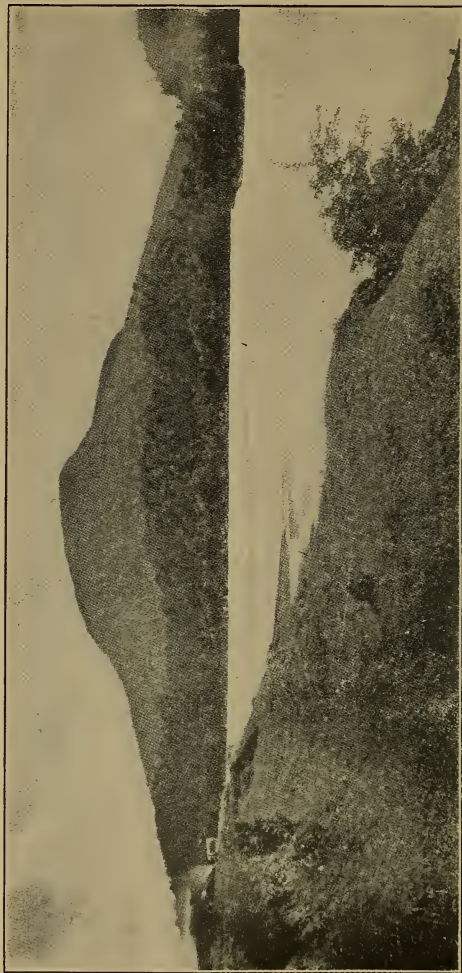
I. But just now I am thinking of other "lookout mountains" and other fights and other victories, of which the story is told us in the Word of God, and in which men and women and even boys and girls have taken part. I remember the day a few years ago when with some dear friends of Chattanooga, I stood on the top of "Lookout Mountain" and took in the marvelous view, where on a clear day one can see portions of seven states, and my mind goes back to a wonderful "Lookout Mountain" on which a great soldier, saint and leader of men, stood, to take his last view of this world before he went home to God. Tell me:

1. His name and age.
 2. The mountain on which he stood.
 3. The seven states or districts he saw.
 4. Why he could see so far and so plainly.
 5. Why he could not go where his eyes went.
 6. What you know about his burial place.
 7. Did he ever appear on the earth again?
- Where and with whom?

II. There is another "Lookout Mountain"

**Mounts
of Vision
and
Victory**





Lookout Mountain

which a famous old soldier asked Joshua to give him for an inheritance. Tell me :

1. His name, which begins with "C."
2. How old he was when he asked for the mountain.
3. What he wanted it for.
4. Why he was so strong at this time of life.
5. What wonderful thing this "old young" man did when he was nearly ninety years of age.
6. His daughter's name and whom she married.

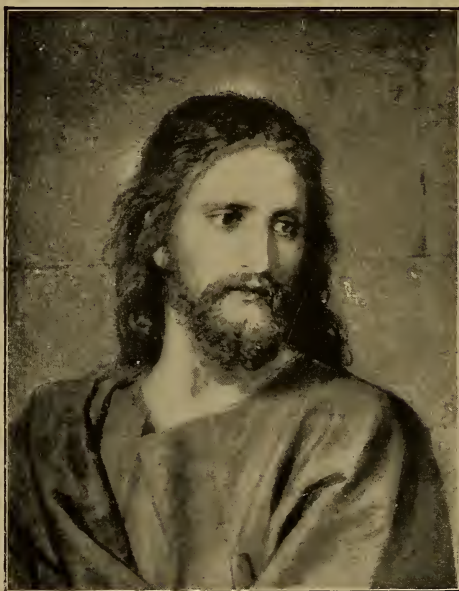
III. One more "Lookout Mountain" in the Old Testament. It was a mountain which "looked out" over the sea whose name begins with "M."

There was a great crowd on the top. Among them (1) a king; (2) a prophet of the Lord; (3) four hundred and fifty priests; (4) four hundred more. Tell me :

1. The king; his name and character.
2. The true prophet and the meaning of his name.
3. What he was doing there that day with the king, the priests and the people.
4. How he left this world at last.
5. When and where he came back, and who saw him and talked with him.

IV. In the New Testament we are told of a wonderful "Lookout Mountain," a wonderful vision seen from it, a wonderful battle fought on its top, a wonderful victory won. There was only one human being there, but thousands of spiritual beings looking on, as He fought all alone and won. Tell me :

1. Where and how often is the story of this, the greatest battle ever fought in the world, told us in the New Testament?
2. How long did the battle last?
3. Why there never was one just like it before or since.
4. What weapons of war did the Victor use?
5. How do we know that we shall win, in our battles with the same great enemy? Give me two texts to prove this.



From Hoffman

Head of Christ

Lesson XVI

"Lord, lift me up and let me stand
By faith on heaven's table land;
A higher plane than I have found,
Lord, plant my feet on higher ground."



ONE more "Lookout Mountain" scene. This time there is no temptation, no victory, no fighting, no defeat, no slaughter, no death. All is light, glory, victory.

**Light
and
Glory**

There are six people visibly present. How many invisible I do not know, but I should not wonder if "a great multitude that no man could number" were looking on at the wonderful scene.

1. The center of the group is One whose face "did shine as the sun," and has still all the "light of the knowledge of the glory of God" centered in it, because He is "the brightness of His Father's glory and the express image of His Person." You all know who He is and I trust many of you dear children know Him as your personal Saviour.

2. Tell me the names of the two men who were talking with Him.

3. Why do you think they were chosen out of so many others to be seen with Him now?

4. The names of the three others and what one of them said, because he did not know what to say.

5. Where does this man, who was with Jesus in the glory that day, speak long after in one of his letters about it? When he knew what to say.



6. How did one of the three die for his Master? It is told us in the Acts of the Apostles.

7. One of these three men lived longer than any of the other disciples, and wrote a wonderful book of the Bible. Give me his name, the name of the book and one beautiful verse from the last chapter of it.

Killing the Dragon

A little boy, four years old, was very much impressed with the story of "St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father:

"Father, I want to be a saint."

"Very well, John," said his father, "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I would kill one."

"So you shall, my boy."

"But when will I be one?" persisted the child.

"You can begin today," said his father.

"But where is the dragon?"

"I'll tell you when he comes out."

So the boy ran off contentedly to play with his sister.

In the course of the day some presents came for the two children. John's was a book, and his sister Catherine's was a beautiful doll. Now John was too young to care for a book, but he dearly loved dolls, and when he found that his sister had what he considered a much nicer present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said quietly, "Now John, the dragon is out."

The child stopped crying, but said nothing. That evening however, when he bade his father good-night, he whispered, "Papa, I am glad Catherine has the doll. I did kill the dragon!"

Lesson XVII



LET us begin our study of the Word of God, for our hearts. In a former lesson we talked together of the piercing power of the Word of God, upon the hearts of men, convincing them of sin, and bringing them to God for pardon and peace. In between these two words comes the cleansing of the heart by the precious blood of Jesus. So that pardon, purity, and peace, are the three great first things we have from God through the cross and death of His Son.

Here is the way a holy man put it once, more than 260 years ago :

Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord keep it too,
For that is more than I can do.

But the Word of God does more than pierce and cleanse our hearts. It does more than water for the stone covered with mud, washing and keeping it clean from all defilement. It softens the heart that is hard and stony, makes it warm when it is cold, makes it tender when it is harsh, makes it sympathetic, when before it did not care for anyone but itself.

1. Find the case of a great king, whose heart God softened, towards a man whose name begins with "N," and ends with "H," and made him do for this man, and his people many things he never would have done of himself.

**Heart
Work
of
the Word**



2. The name of the prophet who speaks of the "heart of flesh," that God will give us instead of our heart of stone.

3. A judge in the New Testament, whose heart was softened by the cry of a poor widow.

4. A man whose name begins with "P," whom one look of Jesus melted into tears.

5. A woman whose name begins with "L." A heathen whose heart the Holy Ghost touched and softened, so that she took the ministers home to her house to stay as long as they wished.

6. A slave whose name begins with "O" and ends with "S," whose Master's heart was so softened that he took him back to his service after he had run away.

One more blessed thing the Word of God does for our hearts. They are naturally small. His Word, and His Spirit in His Word, makes our hearts large and generous like His own.

Our hearts are like a shriveled-up kernel of a nut, and so dry. God by His Word comes in and makes them big enough for Himself to live and walk in. See Psalm cix. 32, it says: "I will run the way of Thy commandments, when Thou shalt enlarge my heart," and another has it "when Thou shalt set my heart at liberty."

That is, just as we cannot run far or fast with our bodily heart all bound and bandaged up, our lips and finger nails getting bluer and bluer all the time, so with our spiritual heart tied and bound, we cannot do much or go far for God.

But when our heart gets larger and free in its action, when the blood begins to flow freely, how the blood comes rushing to hands and feet, filling every part with tingling joyous life and power!

1. Now take your Bible and find for me the name of a king, to whom it is said God gave this very "largeness of heart."

2. A great prophet who says that our hearts shall "be en-

larged," His name begins with "I," and it is in his 60th chapter.

3. A man, who loved money, who made money, had his heart enlarged one day by a Word from Jesus, gave up his money making, made a big feast for a lot of people, and then became a follower of Christ.

4. Another man who loved money, and was rich, came down from a tree, took Jesus into his home and his heart, and offered to give back four dollars for every one he had taken wrongly from anyone, and to give half of his goods to the poor.

Tell me all you can about these two men who had a severe attack of "enlargement of the heart," and then pray that many more may be blessed in the same way.



Lesson XVIII

"There is springtime in my soul today,
A carol to my King,
And Jesus, listening, can hear
The songs I cannot sing."

Seed and Soil



BUT even if you and I cannot sing them with our lips, our hearts can make melody unto the Lord (Ephesians v. 19). At all events, with blue skies over us, warm air fanning our cheeks, birds singing carols of praise, grass growing greener each day under our feet, flowers already beginning to peep above the ground, and the trees filling up with sap, and the buds almost bursting with the new life within them, it seems natural that our talk this week should be of these things, taken in a spiritual way. So with our Bibles open before us, and with this prayer in our hearts: "Open Thou mine eyes that I may see wondrous things out of Thy Law," let us see what God says about this lovely season in His Word. Find for me:

1. The first promise about "seed time" and harvest.
2. How often is this season called "spring" in the Bible?
3. Who planted the first garden?
4. How was it watered?
5. Where does God say that you and I shall be like a watered garden?
6. Some strange things that happened in gardens. (a) A single act which has affected the whole world. (b) A sorrowful scene which blessed the whole world. (c) A grave out of which came life for the whole world. (d) A bad king that had a good man killed so as to have his piece of land for



a "garden of herbs." (e) Another bad king that was buried in the garden of his own house.

7. Find some of the following fruits that grow in Bible gardens: (a) Nuts. (b) Cucumbers.

Flowers: (a) Lilies. (b) Roses.

Trees: (a) Cedars. (b) Fir trees. (c) Chestnut.

Jesus was often called the carpenter's Son. Was He ever mistaken for a gardener? Where and by whom?

8. The Bible speaks of some very strange seeds sown in different kinds of soil. Tell me where: (a) Wind is said to be sown. (b) Iniquity is said to be sown. (c) Discord and strife. And on the other hand: (d) Light for the righteous. (e) Gladness for the upright in heart.

Which does Jesus say is "The least of all seeds." And where does He compare the strongest thing in the world to it?

Our Lord met a man once in great trouble, who had so much of this wonderful seed in his garden that Jesus said He had not seen anything like it "No, not in Israel." Where is the story of this man told, and what was it all about? There was a woman too in terrible sorrow about her child, who had so much of this wonderful seed sown in her heart, that the ice and snow and chilling wind of (a) the silence. (b) the terrible words of the Master, could not freeze up. Find the wonderful story for me.

9. There are two kinds of children in the Bible, who are called seeds. Give chapter and verse.

10. Four kinds of soil.

11. Two great sowers. Tell me their names, and two men, one of whom gave his heart for a garden to the first sower, and the other for a seed plant for the second, to help you, see (St. John xiii. 2 etc.).

What strange roots are sometimes found in these Bible gardens! Far back in Deuteronomy, 1451 years before Christ came, we read of a "root that beareth gall and wormwood."

And you know it was of this root Jesus tasted on the cross, for you and me. (See St. Matt. xxvii. 34.) What do you think the "root of bitterness" (Heb. xii. 15) means? (See chapter iii. 12 and Deuteronomy xxix. 18.). And "the root of all evil." Who said that? And tell me of a man in the Old Testament whose name begins with "G," and one in the New Testament whose name begins with "J," who were examples of it.

From roots come the blades cutting their way like little knives up through the soil into the sunlight, reminding us that we too must have "point" and "push" in our Christian lives if we are ever to get on and up, or, as we sometimes call them, "spears" or "spires" of grass "fighting" and "pointing" the way to heaven. And though sometimes cut down, and cut back by sorrow and disappointment, yet springing up again all the stronger and healthier for our very pain. There is a beautiful verse in the 72d Psalm about "mown grass," and several very old versions translate "mown grass," "a fleece of wool." I wonder why? Perhaps you can get mamma or papa to tell you why a fleece of wool is like "mown grass." And then perhaps you will see a new meaning in that beautiful passage in Isaiah liii. 7, "A sheep before her shearers is dumb."



Lesson XIX



OUR talk today is to be of "Stones." We walk on them in the streets, wagons rattle over them in the roads, we put up big buildings with them, we play with them in the shape of marbles, we polish them till they shine like ivory for our fire places and mantle pieces in our living rooms, and when we die people put stones over our graves and write things on them about us called "epitaphs;" and sometimes, we are told, our very bodies turn to stone after death, and remain for ages without decay.

Now we shall find our Bibles full of beautiful illustrations of the different kinds of stones we meet with as we go through life.

1. Stepping Stones. Have you ever tried when in the country in the summer to cross a stream or muddy place on stepping stones? Or to help a little baby brother or sister over? If you have you will know what "picking your steps" means. For one false step may plunge you into the water or the mud. "See then that ye walk circumspectly, not as fools, but as wise." Who says that, and where, and what do you think "circumspectly" means?

"Let him that thinketh he standeth." Finish the verse for me and tell me of some people in the Bible who forgot the last part.

But stepping stones are used in the city as well as in the country. Not to carry us across the

**Stones,
Stepping
and
Others**



streams or muddy places, but up from the street to our doors and in our houses from one floor to another. Stairs are just stepping stones, and as we go up and down upon them many beautiful words and promises of God come to us.

"Line upon line," etc. Tell me the man who built those stairs for his children to walk upon. (2) Who was it said: "There is but a step between me and death"? (3) Where are "winding stairs" mentioned in the Bible? (4) A strange kind of carpet they made for a new king on the "top of the stairs"? (5) A man of God in a hard place "stood on the stairs and beckoned with his hand to the people"? (6) Who says our "steps are ordered by the Lord," and that God is able to keep us from "falling," or even "stumbling"? (7) Which are the longest stairs mentioned in the Bible, and where does Jesus refer to it?

II. "Stumbling Stones." Who was it put a big stone of this kind in front of God's ancient people, and how many fell over it and were killed?

In the Bible "stumbling block" and "offense" mean the same thing.

(1) Where did Jesus call one of His disciples "Satan" because he was a "stumbling block" to Him? (2) What does Solomon say about "a brother offended"? (3) What does our Master say about offending "little ones"? (4) When does He say all the "stumbling stones" will be gathered out of His kingdom? (5) How far on can we get in this world about "offenses"? A verse in the 119th Psalm will help you.

III. "Millstones." A man whose name begins with "A" was killed by a piece of a millstone thrown by a woman. When and where? (2) Who worked most at the millstones in the East? What were they like and how did they use them? (3) What will some of the women be doing when the Lord returns? Millstones are suggestive of daily work for daily food.

There is another kind of stone God mentions in His Word as a

IV. "Help" to us in our journey through the world.

(1) 1141 years before Jesus came, a "help stone" was put up in memory of a great victory won. Find the place and give the Bible name for it. (2) I think St. Paul was counting some of these "mile stones" in Acts xxvi. 22. Find the verse, and if you can, some of the places in his life where he obtained help from God.

V. You all know the name of the shepherd lad who killed the great giant. The story says, "he chose him five smooth stones out of the brook." I would like you to find five smooth stones of promise in your Bibles, which if you always carry in the little bag of faith and put them one by one in the sling of prayer, will make you real "giant killers," and give you victory in every battle. Put them in this way, taking a promise beginning with the letters as they come.

1. F.
2. A.
3. I.
4. T.
5. H.

And see what a beautiful shield they form to cover you in every attack of the enemy.





A Chinese Baby

Lesson XX



OUR last week's talk was upon "stones," "stepping," 1. Over. 2. Up; "stumbling" or "stones of offense." Millstones; milestones and the five smooth stones of the brook, used by the shepherd boy. There is so much more in the Bible about "stones," that is beautiful and helpful to us children big and little, that I would like to have one more talk with you about them.

I. Outside of the Bible, where did you ever hear of a "Living Stone?" A stone really alive, breathing, speaking and moving about in the world. You know the man's name who says in one of his letters: "Ye then as lively or living stones are built up a spiritual house."

Is it not odd that this man had a name given him by Jesus which means "rock," and after his conversion and filling with the Holy Spirit, what a lively stone he was!

If you wish to know how a living stone can talk read Acts ii. 14-37.

Then if you would see this living stone, not only walking, but making someone else who was lame from his birth, walk and leap and praise God, look at Acts iii. 1-16.

You have seen stones in houses and prisons, in the walks and floors and ceilings. But did you ever hear of a stone praying, and praying so mightily that the house was shaken?

Find the passage, and tell me the names of two

**Living
Stones**



at least of the "living stones" that were there that day.

Then did you ever hear of a "stone" that was taken to prison once, but in the middle of the night got up by the power of God and walked out, and went to a prayer-meeting?

Tell me where that strange, but true story is found, and the name of the girl who let the "living stone" in, after knocking at the gate. Perhaps it will help you if I ask you the difference between a statue and a lively or living stone.

Oliver Cromwell was in a great church in England one day and looking around he saw twelve of these "statues," made not of stone, but of silver, in niches or little hollows in the walls. He asked who they were. The answer was: "The twelve apostles, sir." "Take them down," said Cromwell, "melt them down; coin them into money, and send them out to do some good in the world."

Perhaps you have heard what Mr. Moody said: That the only monument he wanted to his memory after he was dead was a monument on two legs going about the country preaching the Gospel. Surely that is just what God wants each one of us to be. Living, moving, speaking, working stones.

Within the last hundred years, God has had in the mission field some of the lively stones, doing wonderful things for Him. A shoemaker whose name begins with "C" and ends with "Y," went all the way to India, and left God's mark forever on that land. Tell me all you can about him.

China had a "living stone" whose name begins with "M" and ends with "N" whose name and work will never be forgotten there, or in heaven.

Another man whose name begins with "M" and ends with "T," a Scotchman, went to dark Africa and gave the light of God to thousands sitting in the valley of the shadow of death. He had a son-in-law, a man even more wonderful than he, whose name begins with "L" and ends with "N." Tell me his name, read the story of his life and his strange death.

Lesson XXI



IT IS only a step in thought from "living stones" to

I. "Precious Stones."

What talks and talks we could have on this one theme. 1. Tell me the name of the man who wore the wonderful breast-plates with the precious stones.

in it, when he ministered before the Lord. 2. Find the passage in Exodus which describes it all. 3. The number and names of the beautiful stones. 4. What names were engraven on the stones? 5. What does it all mean for us and Jesus as our Great High Priest? 6. Where does it say, "He ever liveth to make intercession for us"? 7. Where does St. Paul say, "I have you in my heart"? 8. There is a beautiful word in Isaiah lxii. 6, about this. It is called in the margin "remembrancers," that is, people who keep God in mind of His troubled ones, and His troubled ones in mind of Him. Pray to be one of God's remembrancers."

II. "Windows of agate."

Find the passage in Isaiah where this expression occurs, and tell me what you think these agate windows mean, especially for people in great trouble and sorrow.

III. "Jewels." Where are God's people called by this name, and when is He going to make them up?

Ask Mamma and Papa to tell you what the

Precious Stones



word for "jewels" is in the revised version, and then find how many times the word "peculiar" is used in the Bible.

"Little children, little children,
That love their Redeemer,
Are His jewels, precious jewels,
His loved and His own.
Like the stars of the morning
His bright crown adorning,
They shall shine in their beauty,
Bright gems for His crown."

IV. "One Pearl of great price." Who said that, and what do you think it means? "Every several gate was of one pearl"? Where in the Bible is that said? And tell me your idea about it. And one last question.

V. "A white stone." I wonder what that means? Find out all you can about it, and send me word as soon as possible.

May God make us all He means by these beautiful pictures of His precious things. And when the roll is called up yonder, may we be there, and in our place as part of His jewels, whether in His crown or on His breast plate. Only near, and part of Himself.

A Streak of Sunshine

"Well, grandma," said a little boy resting his elbow on the old lady's stuffed arm chair, "what have you been doing all day all by yourself at the window?"

"All I could," cheerfully answered grandma; "I have read a little, and prayed a good deal, and then looked at the people. There is one little girl I have learned to watch for. She has sunny brown hair, her brown eyes have the same sunny look in them, and I wonder every day what makes her so bright. Oh, here she comes now."

"That girl with the brown apron on?" he cried. "Why, I know her. That's Susie Moore, and she has a dreadful hard time, grandma." "Has she?" said grandma. "Oh! little boy,

wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," and to grandma's surprise, he lifted the window and called Susie. "Oh, Susie come up here a minute, grandma wants to see you."

The brown eyes opened wide in surprise, but the little maid turned at once and came in. "Grandma wants to know, Susie Moore," said the boy, "what makes you look so bright all the time!"

"Why, I have to," said Susie, "you see, papa has been sick a long while, and mamma's tired out with nursing, and baby is cross with teething, and if I didn't be bright, who would be?"

"Yes, yes, I see," said dear old grandma, putting her arms around this streak of sunshine, "that's God's reason for things; they are because somebody needs them. Shine on, little sun." There could not be a better reason for shining than because it is dark at home.





Some India Famine Children

Lesson XXII



1. WHERE is the word "famine" first mentioned in the Bible, and what country suffered from it?

2. Give the date of the second famine in the same land, and the comforting promise God gave to one of His children in passing through it.

3. Who dreamed of a coming famine, and what man did God raise up to provide for it in time?

4. "The dream was doubled twice" the Bible says. Why does God say things to us twice, and now and then three times?

5. A hungry man on the top of a house praying saw a wonderful thing come down from heaven. The Bible says: "This was done thrice and the vessel was received up again into heaven." Who was the man and what did he see?

6. A sleeping boy that God called three times, because He had something very important to tell him?

7. We are told in Genesis that "Unto Joseph were born two sons before the years of famine came." Tell me the boys' names and the beautiful meaning of them.

8. Was there ever a famine "over all the face of the earth" at once, and where did the people of all countries go to buy corn?"

9. One of the most beautiful books in the Old Testament, only four chapters in it, is the story of a famine. Give the names of three women who

**Famine
and
Famishing
Ones**



started for home after it was over, and the two who went all the way.

10. "There was a famine in the days of David" (B.C. 1021). God said there was a reason for it. Tell me what it was.

11. "There was a sore famine in Samaria" once. Tell me the name of the man who feared the Lord and fed the starving prophets with bread and water. Where does Jesus speak of this famine, 936 years afterwards?

12. Fourteen years later, B.C. 892, there was another terrible famine in Samaria. Tell me what you know of the four leprous men who brought good news to the starving city.

13. A little boy, a famine sufferer, a widow's only child, fell sick and died (B.C. 910). A man of God, to whom the mother was kind, raised him up.

Tell me about him and another little boy, who died from the heat in the harvest field and was also raised to life by a prophet of the Lord.

Give me a promise from Job, chapter five, which speaks of:

14. "Six and seven troubles."

15. "In famine," etc.

16. Of "laughing at two things about which most people cry."

17. Of coming to our end here "like a shock of corn."

"Our skin was black like an oven because of the terrible famine" was written 588 years before Jesus came, by a man whose name begins with "J."

18. Find the passage in his writings for me.

19. Where does God speak in His Word of a "famine not of bread" but of something worse?

20. Where does St. Paul speak of "famine" as one of the things which cannot separate us from the love of Christ?

21. Find where Jesus speaks of these awful "famines and pestilences" as one of the signs of the end.

And then to comfort you after all this sad picture of pain

and sorrow, read the last five verses of the seventh chapter of Revelation, and think how blessed it will be when the sixteenth verse will be fulfilled and you and I will be with them, and with all our loved ones with God forever.

Here is a little message in verse for the sick ones :

Thou to whom the sick and dying
Ever came, nor came in vain,
Still with healing words replying,
To the wearied cry of pain.
Hear us, Jesus, as we meet,
Suppliants at Thy mercy seat.

So may sickness, sin and sadness
To Thy healing virtue yield,
Till the sick and sad, in gladness,
Rescued, ransomed, cleansed, healed,
One in Three together meet,
Resting in Thy presence sweet.

Still the weary, sick and dying,
Need a brother's, sister's care.
On Thy higher help relying,
May we now their burden share.



Lesson XXIII

Honey in the Rock



SOME of our late talks have been on hard things, like stones, famine, sickness, and I hope we are thinking and praying more than ever for those everywhere who are suffering so terribly, and need all the help we can give them.

Today I want to give you the bright side to those dark pictures and show you from the Word of God how He can make the hard place and the hard thing easy; how He loves to bring "light out of darkness" for us, and out of even death, life and joyful service.

1. One day, long, long ago, in a country far away, 100,000 men, besides women and children, were very thirsty. "There was no water for the people to drink."

God gave them water out of one of the strangest cups in the world. Its name begins with "R," and the place with "H." The time was nearly 3,500 years ago. Find all you can about it for me.

2. Where does God say in one verse we may have both "honey and oil" out of the two hardest things in the world?

3. What does He promise to feed us with if we will be patient and faithful in hard places? The last verse of Psalm lxxxi. will help you.

4. Find the Psalm and verse in which God says two wonderful things about "rock and flint."

5. Where does the strongest bird build its nest,



and teach its little ones to fly? Give me a passage from Numbers, and one from Deuteronomy about it.

6. A great friend of David's, when a young man, and whose name begins with "J," was once in a place where there was "a sharp rock on the one side and a sharp rock on the other side." Find the passage and see what God can do for us and through us, and some little boy with us, in a hard place like that.

7. The hot and trying days are already with us, and many more must come before the Summer is over.

(a) Find a verse which speaks of "the shadow of a great Rock in a weary land."

(b) Another which speaks of "entering into the Rock and hiding ourselves."

(c) A Rock that moved and followed people, to give them drink when thirsty.

(d) Where does Isaiah say: "Let the inhabitants of the Rock sing, let them shout," etc.?

But God promises us not only deliverance, shelter and song in hard places, but sweetness and great peace, where other people find only bitterness and unrest.

8. There is a strange story that the boys will enjoy, about Samson and the "carcass of the lion." And

9. A riddle which runs:

"Out of the eater came forth meat,
And out of the strong came forth sweetness."

It took those who first heard it three days to guess it. You can find the answer in your Bibles sooner than that, and perhaps see a spiritual meaning in it also.

10. Who says: (a) "Eat thou honey because it is good," and also says:

(b) "It is not good to eat much honey"?

Tell me what you think honey means in the first passage, and then what it means in the second.

11. The people had been fighting hard at a place called "Beth Aven," "House of Vanity, or Idols." They found honey on the ground, but feared to touch it. Why? Who touched it with a rod and ate it and "his eyes were enlightened?"

12. There is a strange, sad story in Jeremiah xli. about ten men who were saved from death because they had "treasures of wheat and of barley, and of oil, and of honey in the field."

13. Jesus says: "They gave Me gall to eat, and when I was thirsty they gave Me vinegar to drink."

But once at least, after all the bitterness of death was past, "He ate a piece of a broiled fish and of an honey comb." Find the passage, and tell me the name of one of the little dinner party.

14. Tell me where and when Jesus gave the very "last supper" to His dear ones. There were only two things on the table (strange table) to eat. What was there to drink, and where did they get it?

15. Jesus says that after all the sorrow, bitterness and failure of this life is over, we who are His and have been "faithful unto death," or "until He comes," shall "eat and drink at My table in My kingdom."

(a) Find the passage.

(b) A passage telling where some of the guests are to come from.

(c) Three men who are to be at the table. Shall you?

It is not far from Jesus;
If you only knew how near,
You would reach Him in a moment,
And banish all your fear.

And the very best about it is,
He's always close at hand,
And always listens to you,
And always understands.

Lesson XXIV



THE "outdoor" season has come. Now, and for two or three months, everyone that can, will try to get "out of doors" in some way. Out of school, out of the store, the shop, the home, away, away somewhere for a change of some kind.

Open Doors

Tired mothers with the babies on the street cars. Groups of happy children marching off to the parks, with bands and flowers and May Queens. Old men and women—high and low, rich and poor, all try in one way or another to get a change from land to water, or from water to land. Those who live at the seaside try to get away to the mountains; and those in the mountains seek the sea; while thousands who cannot get away at all, get their "outing" by going up through the skylight and sitting on the roof in the cool of the day, or sit in the fire escapes, and let the panting babies get what air they can, in these strange cage-like things through which I have so often seen them looking and panting like little hot and tired birds. Let our talk and thought today be of:

"Open doors," and how you and I may enter them, even if we never leave the hot city during the Summer.

I. "Open doors" above us, in our houses and in heaven, through which we can always go by night and by day, in Summer and Winter, and see and hear and receive wonderful things from God.

(1) How often does the Bible speak of doors in heaven, open and shut?



(2) Of the windows of heaven?

(3) Eight people in a strange kind of boat had reason to remember the opening and the shutting of the windows of heaven. Tell me some of their names and when they sailed away together.

(4) Write out in full and learn that beautiful passage in Malachi, about "the windows of heaven."

(5) How often are we told the "heavens were opened" for Jesus?

(6) Tell me some of the things He saw and heard as He looked up into the open heaven.

(7) Three men on earth once saw two men from heaven through that "open door." Give me their names and the passage.

(8) Where and when did Jesus pass through this "open door" back to heaven?

(9) What strange words did St. Paul hear through this "open door" on the way to Damascus?

(10) Peter, too, heard something that puzzled him as he looked up into this "open door." (See Acts x.).

(11) St. John in the last book of the Bible said and heard most wonderful things through this "open door." Tell me three of these.

A holy man once said: "All the doors of heaven are open to the man that prays."

(12) Tell me the name of the one man in the Bible whose name begins with "E," who locked and unlocked these doors of heaven with the key of prayer?

II. The most important door on earth and the hardest to get open, is made not of wood or iron, but of flesh. Each of us is a little house, and the door is called our heart, because, until it is opened, everything else is shut, or might as well be. again, and stands outside, knocking, knocking, oh, so patiently, waiting sometimes for years for us to open and let Him in.

Find the verse in Revelation iii. which gives us the touching picture of this patient, pleading Saviour at our heart's door, and then ask yourself, Have I let Him in? or, Is my heart-door still closed? And then remember that other sad verse in St. Matthew xxv., "And the door was shut." Tell me what door this is, and why those who knocked at it failed to enter in. Remember always, dear children, that the only closed door in all the world is our heart, and when Jesus gets into and fills it with Himself, everything else in our lives will be right.

III. Then the third kind of door I wish to speak of will be always open to you. I mean the door of Opportunity.

How busy and blessed our lives would be if we could only see these "open doors" all around, every day.

Doors into homes, into hearts, into consciences, into the sorrows and sufferings of others. Into the big houses of the rich sometimes, and into the little houses of the poor always.

There is only space today to tell you of two or three of these "open doors" which Jesus always found open, and never failed to enter when He was here on earth.

(1) One day He was tired and thirsty, and perhaps did not feel like talking to any one. But an empty watering pot on a woman's shoulder was the "open door" to her heart. You know the story well. Give the chapter and verses.

(2) Another day Jesus was at a dinner party, and an alabaster box opened the way to a poor, sinful human heart, which He filled with something better even than the precious ointment of the box.

Find the story, and give three other places where a similar thing is told.

(3) Once more, on the last sad day of His life, Jesus found His way to the heart of a dying man. He took him home with Him to Paradise that very day.

In your dying hour, children, try by a look or a word to win a soul, and you will not be lonely on your way home to God.



Sailors' and Soldiers' Monument, Indianapolis

Lesson XXV



WHERE do you think I was a short time ago? On the top of a stone pillar. Higher than Niagara Falls, 284 feet in height from the street to the top of the statue, and the pillar was hollow, with an elevator inside, up which we went, and then up again three flights of stairs and then out on a little balcony, and then—just imagine the view? At our feet lay the beautiful city of Indianapolis, with its 200,000 inhabitants, stretching for miles in every direction, with its splendid buildings, its beautiful parks, lovely trees of shade and flower, its exquisitely clean streets, and beautifully kept lawns, and the people looking so small, moving about like boys and girls, like babies almost, at play. And then lifting up our eyes we looked literally, north and south and east and west, and took a vision of beauty extending for forty-five miles, like one vast garden, watered by the Lord, reminding one of Eden before the curse came. I think I shall never forget the glory and beauty of that scene, or the wonderful monument on which I stood, admitted to be the grandest work of art of its kind in the world.

It was erected to glorify the heroic epoch of the Republic, and the valor and fortitude of Indianapolis' soldiers and sailors in the war of the Rebellion.

It stands in the very centre of the city, and at the entrance facing South, is this inscription:

**Silent
Victors**



"TO INDIANA'S SILENT VICTORS."

As I looked at this wonderful specimen of man's art and handiwork, I thought of you, my beloved children, of another monument and another inscription, built and written upon, not by man, but by God, and how you and I will stand bye and bye in the center of the City of God, pillars in the Temple, with His name written upon our foreheads, and the name of the city of our God, and His new name. (See Revelation iii. 12).

I thought of the millions of God's "silent victors," who "overcame" in a war greater than the great Civil War; who fought the fight and won the victory, and passed over and are waiting for their crowns till we join them, or Jesus comes to take us to meet Him in the air.

I thought, too, of us, as living, moving, breathing, shining, and singing monuments, not standing in one spot in the center of the New Jerusalem, but going up and down, in and out, through its length and breadth and height, carrying with us at every step "the light of the knowledge of the glory of God in the face of Jesus Christ" (II. Cor. iv. 6) in our glorified and transfigured faces and lives.

Then I thought of the difference between the inscriptions engraved on the monuments and the grave stones erected by man, and those written and engraved upon us by "the finger of God." As we pass through a cemetery and read the beautiful and tender words on the headstones, we cannot always be sure that they are perfectly truthful, or that they represent the real character of the person whose body is lying beneath.

You remember the story of the little boy, who, as his father was showing him through a cemetery and pointing out the inscriptions on the stones, said: "Papa, where are all the bad people buried?" But in our beautiful "cemetery," or sleeping place of the dead who have died in the Lord, there is not a false inscription, not an untrue word, and you may be sure that the epitaph which the Bible gives is both "true and just."

Now to prove this I want you to take a little walk with me through the Bible grounds, and see what God says about some of His "silent victors," who fought a good fight, who have finished their course, and kept the faith, and for whom He has a crown of righteousness laid up in heaven.

1. Who was that "silent victor" of whom God says: "He was 'righteous,' and being dead, He yet speaketh"?

2. A "silent victor" whom God took home one day in a strange way, and whose inscription is, "He pleased God."

3. A man whom nearly every one in his day thought a fool, but of whom God says, (a) He found grace in the eyes of the Lord. (b) He was a just man. (c) He walked with God.

4. Who was that "silent victor" who fought so many battles of faith that he has been called the "Father of the Faithful," and "the father of us all"?

5. A poor slave boy, on whose monument God has written, "There arose not a prophet like him, whom the Lord knew face to face."

6. Another boy who was put in jail and kept there unjustly, and whom his own family did not appreciate, but God says of him: (a) "Blessed of the Lord be his land." (b) "He is a fruitful bough by a well." (c) "The arms of his hands were made strong by the hands of the mighty God of Jacob."

7. A man of whom a woman said before he died: "Behold a holy man of God which passeth by us continually. Who was it? Would not that be a lovely living epitaph to have written upon us by those who know us well, before we die, as well as after?"

8. God's man asked a troubled woman once, "Is it well with the child?" and she said, "It is well." Find the story. What a word of comfort for broken-hearted fathers and mothers, when God writes that on the tombstone over the little grave in the cemetery:—"It is well with the child."

9. Jesus wrote some beautiful inscriptions for the lives and

deaths of those who loved and served Him. Tell me which of them you thing the most beautiful.

(a) "Mary hath chosen that good part which shall not be taken away from her."

(b) "She hath done what she could."

(c) "This that she hath done shall be spoken of for a memorial of her." What had she done?



Lesson XXVI



THIS will be a short and easy lesson, just a few answers to some of the questions in our past lessons by a little boy. It will rest you to look them up, and in doing so you will be sure to find some things you were not looking for.

**Clean
Hands**

The first question, what Job said about snow, water and clean hands, may be found in Job ix. 30. May be found about clean hands, and a pure heart in Psalms xxiv. 4. Holy hands without wrath is told about in Timothy ii. 8.

The man that washed his hand in water, but could not make them clean because his soul was dirty, is Pilate, may be found in Matt. xxxvii. 24. The woman whose hands used a hammer with terrible effect was Jael, may be found in Judges iv. 21. The withered hand made whole again by the Word of the King of kings, may be found in Matt. xii. 10. A tired hand that touched the hem of a garment with wonderful results was a woman, may be found in Mark v. 27-35. Dead hands and bound, made alive and free, was Lazarus raised from the tomb, which may be found in John xi. 43. The girl that Jesus took by the hand, may be found in Matt. ix. 25. The boy He took by the hand, may be found in St. Mark ix. 27. The blind man that Jesus healed, may be found in Mark ix. 26, 27. The hand that holds seven stars, may be found in Revelation i. 16. The man whose mother put a strange kind



of kid glove on his hand to deceive his old father was Jacob deceiving his father.

The lamp-lighter whose name began with "S," was Samuel, the old man to whom he showed a bright light was Eli, may be found in I. Sam. iii. The man whose name begins with "P," that gave not only light, but strength by a Word from the mouth of God to a poor man was Paul, may be found in Acts xiii. 6-14. The man whose name began with "B," was Balaam; the wonderful words he said, but used them wrongly, and died a sad death, may be found in Numbers xxiii. 10. The man whose name begins with "A," was Aaron, Exodus xxviii. The girl that carried the light to a dark place, the man she saved was Naaman, II. Kings v. 2, 3.



Lesson XXVII



TODAY we must gather up the threads of some of our past lessons, and we will give the answers to the questions already asked:

1. "Seed time and harvest" are first mentioned in Genesis viii. 22.

2. "Spring" as a season is mentioned only once, viz.: in Ezekiel xvii. 9. But the beautiful expression: "The spring of the day" is found in I. Sam. ix. 26, where it is said: "They arose early and it came to pass about "the spring of the day" that Samuel called Saul to the top of the house.

3. The first garden was planted by God Himself. (See Genesis ii. 8.)

4. It was watered by a mist that went up from the earth (verse 6).

5. God compares His people to "a watered garden" in Isaiah lviii. 11. The whole verse is very beautiful and comforting. Read it and pray that God will make it true of you and me.

6. Some of the strange things that happened in gardens: (1) In a garden man became a child of sin and toil and shame (see Genesis iii. 17 etc.). (2) In a garden Jesus' tears blest the world for endless years (see Matthew xxvi. 26-42, and Hebrews v. 7). (3) In a garden Jesus rose triumphant over all His foes (St. John xix. 41, 42 and Romans vi. 9). (4) A garden twixt Ahab and Naboth made strife. An evil king's will cost a good man

**Stones
and
Other
Things**



his life (I. Kings xxi. 1-14). (5) "Manasseh in a garden slept, and a few, if any, o'er him wept" (II. Kings xxi. 18).

7. (1) "Nuts" will be found in Genesis xliii. 11, and Canticles vi. 11. (2) "Cucumbers" in Numbers xi. 5; and Isaiah i. 8; (3) "Lilies" in Canticles ii. 1 and 2; ii. 16, and Hosea xiv. 5, 1; Kings vii. 26; Matthew vi. 28. (4) "Roses" in Canticles ii. 1, and Isaiah xxxv. 1. (5) "Cedars" in Psalm xxix. 5, and many other places. (6) "Fir trees" in that beautiful place in Isaiah lv. 13, and many more. (7) "Chestnut" in Genesis xxx. 37, and Ezekiel xxxi. 8.

8. Jesus was mistaken for a "gardener" by Mary Magdalene on the first Easter morning (St. John xx. 15).

9. (1) "They have sown the wind" is found in Hosea viii. 7. (2) "Iniquity," "discord," "strife," are said to be sown in Proverbs xxii. 8; vi. 19; xvi. 28; and on the other hand, "light and gladness" in Psalm xcvi. 11. (3) Jesus calls "mustard" the least of all the seeds in Matthew xiii. 32; and in the same Gospel, chapter xvii. 20, He compares "faith" to it. (4) "No not in Israel" in St. Matthew viii. 10, are Jesus' words about the great faith of the centurion. (5) "O woman, great is thy faith," in St. Matthew xv. 28, will give you the touching story of the heathen mother pleading with Jesus for her child.

10. (1) The two kinds of children called "seed" are: "The children of the kingdom, and the children of the wicked one," in St. Matthew xiii. 38. (2) "Four kinds of soil" are mentioned in the same chapter, verses 4-8. (3) The two great "sowers" are Jesus and the devil (verses 37 and 39). (4) Peter gave his heart for a garden to the one, and Judas to the other (See St. John i. 41 and 42, and xiii. 2, etc.). (5) Roots of "gall," "wormwood," "bitterness," "of all evil," will be found in Deuteronomy xxix. 18; Heb. xii. 15; I. Tim. vi. 10. (6) The man in the Old Testament who had the "root of all evil" in him was "Gehazi," the servant of Elisha (II. Kings v. 20-27). And in the New Testament, Judas who was a thief and carried the

bag (St. John xii. 6), was a sad example of it. Now some of the answers to the questions about "stones."

(1) St. Paul in Eph. v. 15, tells us to walk "circumspectly," that is, with our eyes about us, as well as in front.

(2) "Let him that thinketh," etc., is in I. Corinthians x. 12, and Peter, Ananias and Sapphira, Demas (II. Timothy iv. 10), and many others, forgot the warning: "Take heed lest he fall."

(3) Isaiah was the man of God who built the "line upon line, precept upon precept, here a little, and there a little." Stairs for his weak children to climb (See Isaiah xxviii. 10, etc.).

(4) David said to Jonathan, "There is but a step between me and death."

(5) "Winding stairs" are mentioned in I. Kings vi. 8; and

(6) The strange carpet on the "top of the stairs" was made up of the garments of the friends of Jehu, which they spread under him that day (B.C. 884) when they blew with trumpets saying, "Jehu is king" (II. Kings ix. 13).

(7) Paul was the man of God who "stood on the stairs and beckoned with his hand to the people" in Acts xxi. 40.

(8) David says in Psalm xxxvii. 23, The "steps" of a good man are ordered by the Lord; and

(9) Jude says (verse 24), that God is able to keep you from "falling" (revised version, "stumbling").

But we must leave the rest of the answers to another time and say a word before we close, of thanksgiving to God, and praise to our dear children who are taking such real interest in answering the questions.





Jesus and the Children

Lesson XXVIII



FIRST today we will gather up the questions left unanswered. The last question answered was that about God being able to keep us from “stumbling” (R.V.), in Jude v. 24.

1. The longest stairs mentioned in the Bible is called Jacob’s ladder, reaching from earth to heaven. Jesus refers to it and adds a new meaning to the picture in St. John i. 51.

2. It was Balaam, who put the big “stumbling stone” in the way of God’s ancient people, and caused so many of them to fall into sin. You will find the sad story in Numbers xxii., xxv., and references to it in II. Peter ii. 15; Jude v. 11, and in Rev. ii. 14, where the very word “stumbling block” is used.

3. Jesus called Peter “Satan” in Matt. xvi. 23, because he was an “offense” or “stumbling block” to Him.

4. Solomon says, (Proverbs xviii. 9), “A brother offended is harder to be won than a strong city.”

5. Jesus says (Matt. xviii. 6), It were better for us that a “millstone” were hanged about our neck, and that we were drowned in the depths of the sea, than that we should offend or make to stumble one of these little ones.

6. In Matthew xiii. 41, He says, “All things that offend, i.e., all “stumbling stone,” shall be gathered out of His kingdom.”

**Helping
Stones
and
Stumbling
Stones**



7. By the grace of God we can get so far on in this life, that (Ps. cxix. 85), "Nothing shall offend us." Margin, "We shall have no 'stumbling blocks.'" "

8. Abimelech, made king by the men of Shechem, was killed by a piece of "millstone," thrown by a woman from the tower of Thebez. The story is in Judges ix. 6, 50; B.C. 1206.

9. Women worked most at the "millstones" in the East. You will see pictures of them in almost any book of Bible illustrations, and Jesus says in Matthew xxiv. 41, that they will be "grinding at the mill" when He comes again.

10. "Eben Ezer" is the name of the "help-stone" set up by Samuel, between Mizpah and Shen, in memory of the victory over the Philistines, saying, "Hitherto hath the Lord helped us." (See I. Sam. iv. 1; v. 1; and vii. 12.)

11. I imagine Paul was thinking of some "help-stones" in his life's battle when he said, (Acts xxvi. 22), "Having therefore obtained 'help of God' I continue unto this day."

12. Of course it was David, the shepherd lad, who chose the five smooth stones out of the brook, and with one of them killed the big giant Goliath. (I. Sam. xvii. 38-54).

13. Here are five beautiful promises from the Word, which, when put together, will form a strong shield:

"Fear not for I am with thee," etc., (Is. xli. 23).

"All things are possible" etc., (Mark ix. 23).

"I am thy shield," etc., (Gen. xv. 1).

"Trust in the Lord," etc., (Ps. xxxvii. 3).

"Have the faith of God" (Mark xi. 22), to quench all the fiery darts of the wicked." (See Eph. vi. 15.)

Leaving the answers to the questions about the "living stones" the "precious stones," etc., until another time, listen to the story sent me by a dear lady from Montreal, Canada, who loves little children:

A True Story

It is such a good plan for girls and boys to take a strong

stand wherever they are. A little girl who loved to please her teacher went to a school where the other children in her class made fun of good children. One little friend with golden hair told her that she felt ashamed of her for repeating a verse of a hymn to the teacher, and for looking astonished when the girls did wrong, so little Alice felt unhappy and ashamed and soon began to be careful not to seem religious. She did not keep her eyes shut at prayer and began to be careless of pleasing God. I know the Saviour did not like this. Pretty soon Alice was taken away from that school by the mother and sent to a new school. She thought in her heart something like this: "The girls got the best of me to make me do wrong. If I take a strong stand, they won't dare to say anything, and others will feel like doing as I do." The very first day in school there was a girl about Alice's age who dropped down on her knees at lunch time and began to pretend to pray. This was to make fun. Alice saw that this was her chance to lead a party of them to stand up for doing right, so she said gravely, "Sallie, how can you bear to make fun of a thing like prayer?" Sallie jumped up and the other girls looked sober. The elder ones called Alice and spoke kindly to her. No one knew that Alice felt a kind of happiness which has to be felt to be understood. Alice thought, "This must have happened just to help me to take a firm stand. Instead of being ashamed I know that I have got a victory for myself and others, but God knows that I am really a coward."

When the golden-haired little girl who had spoken unkindly to Alice at her first school was sixteen years old, she came to visit her old companion, and said to her with her eyes full of tears, "I am going to join the church, for you know what the Lord says, in the Bible, that if we confess Him before men He will confess us before His Father and the holy angels, but if we deny Him He will deny us."

Lesson XXIX

Niagara and its Lessons



I HAD a great treat the other day. After many years I stood again by the banks of the river, and great Falls of Niagara. The sun was setting behind a great bank of clouds, tinged with purple and gold; a soft haze lay over the scene. I strolled over the bridge leading to Goat Island, and watched the mighty river roaring and rushing with its resistless flood over the rocks and between little islands, onward and downward towards the mighty falls just below, and carrying with it the pent up forces of all the great lakes and rivers beyond, Erie, Huron, Michigan and Superior.

Then I turned and walked back and slowly down by the river bank till I came to the Falls themselves, so often and yet never fully described by the pen or pencil of man. Prizing every step and every moment of the privilege, I seemed to devour with delight the scene and the sweep of the mighty torrent as it swept over the American Fall close to my left, and then farther over to the right, the unspeakably grand Horseshoe Fall on the Canadian side, with Table Rock, the Cave of the Winds, the surging, foaming flood at the base of the Falls, tossing its waves and spray high in the air. Then on and down with the tide went the eye, watching with a fascination not to be put into words the onward sweep of the pent-up Niagara, between the sheer cliffs 200 feet high, and forming



the vast gorge through which it roared its way to the whirlpool and the rapids below, and then out of our sight, but surely onward and onward, with many a turn and roar, towards the lake below, to be lost in its peaceful depths, and to become part of Ontario's silver sea.

And, as if to crown with glory this scene of beauty, above all, away beyond the electric light of the spanning bridges, was a rainbow of exquisite beauty, formed by the rays of the setting sun piercing the mist—God's own seal to His own handiwork. Standing near "Hennepin's View" I looked at it all, and worshipped God with a more profound sense of His presence and power, than I have felt for a long time.

How I longed to have you, my precious children, stand where I stood that afternoon, see what I saw, and hear what I heard, not with the outward eye and ear alone, but with the eyes and ears of my soul, bathed in the sunlight of God's Infinite love.

Out of many images of glory and beauty that filled my soul, three were so precious that I would like to picture them to you, however feebly. Three names of our Lord Jesus Christ came before me. You will find them in the last part of a certain verse in the ninth chapter of Isaiah.

I. "The Mighty God." Niagara was a mirror in which I saw the power of God. No force of man could stay the rush of that mighty torrent, as it made its way down and on to its appointed place.

And with the "power" came the thought of the "love" of God. The pure clear water in its resistless sweep, was like the "love" that is stronger than death.

Now take your Bibles and see if you can find some illustrations of this:

(1) Who in the Old Testament, and who in the New, said something like this: "Thine, O Lord, is the greatness and the 'power' and the glory"?

L. of C.

(2) In the roar of Niagara I heard "the thunder of His power." Who said that and where in the Bible?

(3) Who said, "I am full of 'power' by the Spirit of the Lord"?

(4) Where and when did Jesus say: "All power is given unto Me"? Finish the verse, and, if you can, tell me the peculiar meaning of the word "power" here.

II. The sight of the roaring, tossing torrent below the Falls, with the fearful current and the deadly whirlpool, reminded me of our storm-tossed lives, the currents of temptation, and the awful roaring of sin in which so many go down and seem never to rise again. But high over all I saw the rainbow of hope, the token of our Father's care and love, and the second beautiful name of Jesus in the verse came to me, "The Everlasting Father."

" 'Tis our Father and His kindness,
Goes far out beyond our dreams."

(1) Who said "Thou art our Father, though Abraham be ignorant of us, etc., our Father, our Redeemer"? (Margin, our Redeemer from everlasting "is Thy name").

(2) Where is that lovely and comforting passage: "I have loved thee with on everlasting love," etc.?

(3) "Who hath loved us and hath given us "everlasting consolation," etc. Find the place and see how sweetly God the Father and our Lord Jesus work together to give us this.

III. Then as I watched the mighty river a little longer, I saw it pass beyond the dreadful whirlpool, and out and away from sight, and I knew where it was going: on to be lost in the calm, deep waters of Lake Ontario, a few miles away. And the third lovely name of Jesus came to me: "The Prince of Peace."

After the rush and roar of life, after the falls, the swirl of the torrent, and all the dreadful whirlpools, come the deep and peaceful River and the deeper Sea of God's eternal peace. And

I seemed to see Jesus standing beside me as I gazed, and heard Him say with deeper meaning than ever :

(1) "Peace I leave with you," etc. Find the place and finish the verse.

(2) "The mountains shall bring peace." What kind of mountains?



Christ and the Children

(3) "Abundance of peace." How long?

(4) "Peace to her like a river." What kind of a river do you think is meant?

(5) "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen" (Heb. xiii. 20, 21). Learn this lovely verse by heart and use it as a Golden Text once a day.

Lesson XXX

"The Little Behind Hand"



HERE is a story to begin with today, entitled, "The Boy with Three Hands, or a Little Behind-hand":

In a queer little town not so far away,
A queer little boy was born one day,
He had well-formed limbs and eyes of blue,
But, beside his two hands, from his back there
grew

A third hand—a little behind hand.

Wherever he went, at work or play,
In the morning bright or the evening gray,
This queer little hand waved a silent plea—
"You really must make some excuse for me,
You see I'm a little behind hand."

This boy grew into a stalwart man,
With many a wise and worthy plan,
With a wide-swung door to fair renown,
But his whole career was not up, but down,
He was always a little behind hand.

Full often he said, "I must be free
From this little hand ere it ruin me,"
But its grip on his life all the firmer grew,
As he passed down the street every urchin knew
The man with the little behind hand.

With whitened locks and tattered gown
He hobbles homeless about the town;
A beggar despised at the door he stands,
The reason you see, for he still has three hands,
And one is—a little behind hand.

But the saddest scene in his wasted years
Is the last, where with sighs and groans and tears
He stands a suppliant at heaven's gate,
While the angel answers, "You come too late,
You are still—a little behind hand."

—A. E. T.



I wonder if we can find any stories like this in our Bibles. Not about boys and girls only, but perhaps about big people too.

I. A great multitude of people lost a great blessing once because they were "a little behind hand" in their faith. These lines of Mr. Simpson's beautiful hymn will recall the story, one of the very saddest in all the Bible, and in all history:

"They came to the gates of Canaan
But they never entered in.
They came to the very threshold
But they perished in their sin."

Tell me: (1) The name of the place they came to, and its Bible meaning. (2) Who died there? (3) How many men started on a remarkable journey from this place?

II. "A Little Behind Hand," is also the story of five beautiful women in the New Testament.

(1) Tell me the Bible name of the story. (2) The meaning of the "oil." (3) The meaning of the "lamps." (4) The meaning of "while they went to buy." (5) "The door was shut."

Where else does our Lord speak of doors?

(1) "At the door." What? (2) "When thou hast shut the door." Do what? (3) "The doors being shut." Who came? (4) "At the door and knock." Whose door and who is knocking?

III. "A Little Behind Hand" in repentance is the sad story of a young man who had a very precious thing, and sold it for a trifle.

Tell me: (1) His name and where he lived. (2) His occupation or business. (3) His brother's name and why he hated this brother. (4) "He cried with an exceeding bitter cry." Who did, and where is this sad scene referred to in the Epistle to the Hebrews? (5) "No place of repentance." What does the margin say, and what do you think it means? (6) He is called

a "profane person" in this same chapter. We do not know that he ever cursed and swore. What then do you think "profane" means here?

IV. "A little look behind" is sometimes as bad as "a little behind hand."

(1) Eighteen hundred and ninety-eight years before Jesus came, a woman lost her life and perhaps her soul, by "looking back." Our Lord tells us to remember her. Find the story and the Gospel reference to it. (2) "Look not behind thee." Where is this command first found in the Bible? (3) Where does Jesus tell His dear ones the same thing, when in places of danger and coming trouble? (See St. Matt. xxiv. 16-18.) (4) Give me that verse in St. Luke ix. which speaks of "man," "hand," "plough," "looking back," and "Kingdom of God." (5) What does St. Paul say in Phil. iii. about "things behind?"

V. "A little behind hand" in faith made a whole town lose a great blessing once. Jesus was there, ready and willing to save their souls, and heal their bodies. But that "little behind hand" held back the blessing.

(1) "He could there do no mighty work, because of ——." What? Find the passage. (2) "A little behind hand" in faith made: (1) The disciples fail to do what Jesus had just done. It was at the foot of a hill on the top of which they had just been and seen the very glory of God. It was a boy, too, about whom all the trouble was. Tell me the story. (2) A grown man, a disciple, too, of Jesus, had "a little behind hand" in his faith in Jesus as his risen Lord. Our Lord tried to help him to get rid of this sad little behind hand, by telling him to use his front hand by thrusting it into His side.

Tell me the disciple's name and the beautiful blessing Jesus gives to those who can see Him with their eyes shut.

(3) Where does Jesus say: It may be better sometimes to have one hand than two, one eye than two, one foot than two? Tell me what you think He means by these strange words.

Lesson XXXI



OUR last talk was about the "Little Behind Hand," which is such a drawback to so many people, young and old. But while the "Little Behind Hand" is nearly always a hindrance to us, and a cause of irritation to those about us who like to be punctual, sometimes things and people behind us may be a help and stimulus to us.

On the Canestoga Creek, in Pennsylvania, they have queer, old-fashioned flat boats. These boats are large enough to hold some hundreds of people, but draw only about six or eight inches of water, and are very flat on the bottom. The funny thing about them is the "paddle wheels," which are not at the side like our boats, but at the stern, and are not covered over, so that, as you stand on the deck at the rear, you can see all the machinery by which the wheels turn and drive the boat forward. And the whistle, where do you think it is? At the stern, too, right under the deck and over the paddles. So that the signals are given and the work is done all from behind. And I thought, Well, after all, there may be good in some things we call "behind hand." At all events, in this case, all the pushing and blowing was done from behind, and the trip was just as comfortable and enjoyable as in many a more modern and noisy vessel.

But our lesson today is to be the opposite of our last. It is to be on the "before hands" of our

**Before
Hands**



lives. God uses things and people, providences and graces, to be the little or big "before hands" of our daily walk and work, just as little hints of Himself, as our Guide and Vanguard. Now again, with your Bibles open let us look for some of these "before hands" of God's love and care for us and His people in all places and at all times.

1. A beautiful bird was "before hand" one day, with something in her mouth, which told a man of God something he wished very much to know. It happened 2,349 years ago. It was on the water. Eight people were eagerly waiting for the news.

2. "What be these two —— branches?" (Zech. iv. 12). Find the passage and if you can, the meaning of what the bird carried in her mouth that day so long ago.

3. Another man of God would have often been "behind hand" for his food, had not strange birds, not white this time, been "before hand" in bringing him his breakfast and supper every morning and evening, till he left the place.

(1) Tell me the name of the birds. (2) The man of God whom they so strangely fed. (3) The name of the place where it happened. (4) Why did not the birds bring him water as well as bread and flesh?

3. This same man of God had a wonderful sign, given him in the sky one day, as he knelt in prayer on the top of a high mountain. It was a "little before hand" indeed. For the Bible says it was "like a man's hand."

Tell me what it came "before hand" to do: (1) For the man of God. (2) For the land. (3) For the people, good and bad.

4. There is one more beautiful "before hand" in the life of this holy man. He was tired and discouraged, as we all are sometimes. He was lying under a tree, and fell asleep. Before he woke up three things happened:

(1) A messenger came from heaven. (2) A cake was cooked for him. (3) A cup of water was placed at his pillow.

For how many days did he live on (1) The message; (2) the meal sent from heaven "before hand"?

5. Where was Jesus "a little before hand" with His tired disciples, and had a meal very like this ready for them when they came to land?

6. There was a strange and terrible "before hand" at a great feast given by a great king whose name begins with "B." Tell me:

(1) The king's name. (2) The city where the feast was given. (3) The date of the event. (4) Where the hand was seen. (5) What the hand wrote. (6) Who were called in first to read the writing. (7) Who at last, and alone could make it out.

7. Where does Jesus say there will be signs, and one sign in particular before He comes? What do you think "the sign of the Son of man in heaven" means?

8. There is only space for one or two more "little before hands" in the life of our Lord on the earth. There was:

(1) A little dinner party. (2) A woman. (3) A box of ointment. (4) A word of censure from man. (5) A word of praise from God. "She is come 'aforehand,'" etc. Finish the verse, and tell me what you think this word "aforehand" means for you and me in our Christian life.

Here is one lesson I have tried to learn from it for my life:

"If we knew what forms are fainting
For the shade that we should fling,
If we knew what lips are parching
For their water we should bring;
We would haste with eager footstep,
We should work with willing hands,
Bearing cups of cooling water,
Planting rows of shady palms."

Lesson XXXII

The Hot City and the Dying Children



OUR talk today will be "Silent Sufferers, and Children Martyrs," who with their tired mothers, are fighting a battle with heat and sickness, for their very lives, and falling by hundreds on the way as they

struggle wearily along.

But I would like our sympathy and prayer to go far out beyond our own town, city and country. Remember that what our mothers and children are suffering from heat and disease during this terrible weather, thousands and millions in other lands like India and China, are passing through in a manifold degree. For their comfort and ours, and to strengthen our faith while we pray, let us take some of the precious promises of God's Word for "sick and weary ones."

1. Find five passages in Isaiah which speak of "rest for the weary."

2. "Speak a word in season to him that is weary." Who said that, and who will go and do it in this hot weather?

3. Where does it say Jesus was "wearied," and what did He do to get over it?

4. Who was able to go on doing God's work—"In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness?"

5. Sometimes we get tired so easily, and think



our burdens so heavy. Who says: "If thou hast run with the footmen, they have wearied Thee," etc? Find and write out the whole passage for me.

6. Whose three hundred men were "faint yet pursuing," B. C. 1249?

7. Who brought six hundred men to a brook called Besor and had to leave two hundred behind, "Which were so faint, they could not go over?"

8. Who said, "I had fainted unless I had believed to see"?

9. What great man of God; his name begins with "D," fainted and was sick certain days?

10. What prophet; his name begins with "J," fainted and wished in himself to die?

11. What church in the book of Revelation is praised because it had patience, had labored and not fainted?

12. And of another in the same book it said, "Thou hast a little strength; Thou hast kept the word of my patience."

13. And as a last question today for all little sufferers, saints, martyrs, disciples, soul-winners, all weary and heavy laden ones, in every land, of every color and class, find and write out, if you have time, the eight overcomes of the book of Revelation, and tell me which one you like best, and hope to have as your portion when Jesus comes.

And these parting words are my prayer for you and all our beloved children:

"The love of Christ befriend you,
The care of Christ attend you,
Christ have you in His keeping
When all the world is sleeping;
Christ be with you tomorrow,
In pleasure or in sorrow;
Christ help you in temptation
And every tribulation:

Christ strengthen you for duty,
Give to your spirit beauty,
And comfort you with gladness.

"In every hour of sadness
Christ bids His angels serve you;
And from all ill preserve you.
Christ make you pure and holy,
And keep you meek and lowly;
Until with Him in heaven,
His crowning grace be given;
The care of Christ defend you.
The love of Christ attend you.
Amen and amen."



Lesson XXXIII



GOD in His Word says a great many wonderful things about you, "little ones." What God says to us or of us, should never make us proud, but humble and thankful. So we shall not be afraid to hear some of "these sayings of His" about the "wee ones."

I. You are going to be "leaders" in the millennium when Jesus comes back to reign on the earth. You have seen what they call a "menagerie," a collection of wild beasts—elephants, lions, tigers, etc., and sometimes you hear of a strong man going into the cage of a lion or a tiger, and feeding them, or even playing with them. And people outside, at a safe distance, look through the bars and wonder at the man's courage. But God says a day is coming when wild and tame, savage and gentle beasts are going to live, lie down, and eat together, and most wonderful of all, "a little child shall lead them."

1. Do you think this means just animals, whose fierce nature God will have changed and made them willing to go where you want them to? Look at Daniel vi. 22, and I. Kings xiii. 28, and see what God has done in this way in the past, and of course can do again when He wills.

But perhaps it means people too: fierce like lions, cruel and cunning like wolves, rough and brutal like bears, whom the Holy Spirit is going to change inside, and you and other little ones are

**The Big
Wee
Ones**



going to lead out of themselves more and more, and up into the mountains and pasture lands of His new kingdom. So you must be getting ready for your place and work now. I have known of many, many fathers and mothers, almost as fierce as lions, brought to Jesus and made like lambs by the words, lives and so often by the deaths of their little children.

Give me three examples of this from the Bible, and as many more as you can from your own experience.

II. Jesus says you little ones are "samples" of what His kingdom and people are to be. That is what the passage means in Mark x. 14, "of such is the kingdom of God."

You know what a sample is, a piece of cloth brought home from the store to show mother the kind she wants, is a sample. A piece of string only a foot long is a sample of what you want for your kite. A little piece of bread or meat is a sample of what you hope to have more of at dinner when the time comes. That is just what Jesus means when He says you little ones are:—

The kind of people His kingdom is made of. You are the little bits of cloth, the little tastes of food, of which the whole garment is to be made, and the whole table spread at the wedding feast by and by. Not much of you, but enough of taste, and make us long for more. Each of you is something like the basket which the lad had with the five loaves and the two little fishes, which Jesus takes and blesses and sends you out into the world to feed the multitude, not with what you are in yourselves, but with what Jesus has made you.

Now take your Bibles and see what some of these "little ones" have done as "samples."

I. A little dreamer called J— was a beautiful sample of faith, patience, and unjust suffering. God made him not only a "sample," but a prince and leader to his people.

This "little one" is mentioned five times in the Book of Psalms alone. Find the passages for me.

2. Another "little one" of the Bible was not only a "sample" but a "seer," that is, one who sees not only things, but into things, away beyond things into God, the center and meaning of all things. His name begins with "S" and you know him well. But I want you to tell me what this "little one" (a) heard, (b) saw, and (c) knew, which an old, old man near him did not hear, or see, or know. (d) What prophet says, "Your young men shall see visions"? and (e) Where it was fulfilled in the New Testament?

III. One of the sweetest words for a "little one" is "darling." It means "little dear." Twice in the Bible, Psalm xxii. and xxxv., the word is used.

1. Of David, whose name by the way, means "Beloved," or "Darling." Give me the passages. Then find:

2. Where God delivered this "darling" of His: (a) From a lion and a bear; (b). From a great giant who was more than nine feet high, and whose coat of mail weighed 5,000 shekels of brass. How many pounds do you think that was?

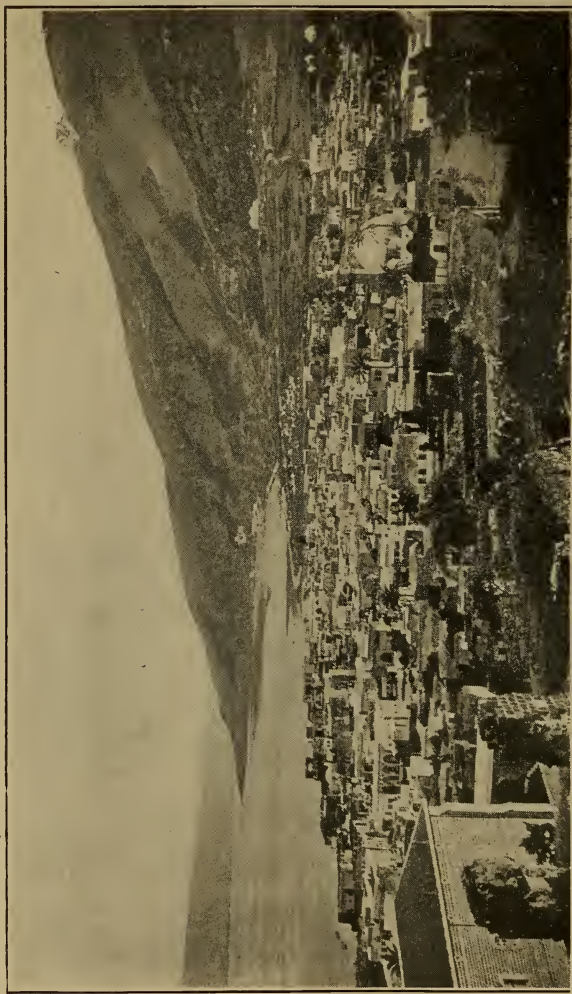
But a greater than David is here: above every one else Jesus is God's Darling. Tell me:

1. Where and how often Jesus is called "My Beloved Son."

2. Where God delivered His "Darling" when He was a baby from the power of a man who was worse than a dog, or a lion.

3. Where and when He was a grown man, but God's "Darling" still, He saved Him from a crowd who wanted to throw Him from the brow of a hill and kill Him.

But time is up and our space is nearly gone. Before we go let us remember these wonderful names God gives to you, His little ones in His Word: 1. Leaders. 2. Samples. 3. Seers. 4. Darlings. And ask Him to make us worthy of them.



Sea of Galilee from Tiberias

Lesson XXXIV



I HAVE been at the sea, in the sea, under the sea, over the sea lately, so, of course, the sea is in my thoughts, and we shall take a trip together to the beach.

Today let us think of that which makes the Beach worth coming to.

The Sea. The mighty Atlantic Ocean, a part of a greater than itself. The sea in its largest sense, and in some of its spiritual meanings, are given us in the Word of God.

I. Of how many seas are the names given in the Bible, and what are they?

II. What body of water is meant by "The Great Sea" in the Bible? and tell me one curious physical fact about it.

III. Tell me the name and trade of a man whose house is by the sea," for they say it is there still.

IV. The Red Sea is mentioned thirty-one times in the Bible. Find five instances and tell me why you think this sea is mentioned so often.

V. Where does it say that Jesus "shall speak peace unto the heathen," and that His dominion shall "be from sea to sea"?

VI. Where does God say "He will cast all their sins in the depths of the sea"?

VII. Where does Jesus say people had better be drowned, than to make little ones like you to stumble?

**The Sea,
the Sea,
the Deep,
Blue Sea**



VIII. What prophet says, and where, "There is sorrow on the sea, it cannot be quiet"? They say there are always about seven millions of people on the sea.

IX. Mention five great dangers to which ships are exposed. Captains tell us the very worst is a word of three letters. What do you think it is?

X. Where does God say, "The wicked are like the troubled sea, when it cannot rest"?

XI. There was a man of God who once had a hard time on the sea. Tell me:

1. His name and its meaning.
2. Where was he going when the storm came?
3. Where was he sleeping when the sailors woke him.
4. Where does our Lord say:
 - (a) That this strange story is true.
 - (b) That it is an object lesson of His own more wonderful experience.

XII. Which Psalm gives us the best description of a storm at sea?

XIII. There is one little sea or lake mentioned in the Gospels, where many wonderful things happened. Tell me:

1. Its three names.
 2. How long, and wide, and deep it is.
 3. How much below "sea level" it is.
- XIV. Jesus walked by it one day. What did He see?
- XV. He sat by it. What was He doing?
- XVI. He walked on it. Where was He going?
- XVII. He spoke to it. What did He say?
- XVIII. He brought

1. Fish out of it one morning. How many?
2. Money out of it in a fish's mouth. How much, and what for?

XIX. Which of His disciples

1. Lived near this sea?
2. Tried to walk on it once?

Lesson XXXV



THE SEA means sadness and sorrow as well as joy. Let us think of the shadows on the sea today.

XXI. What is the great shipwreck chapter of the New Testament? Tell me:

**Ship-
wrecks
and
Derelicts**

1. The name of the sea.
2. The number on board the ship.
3. The name of the captain of the soldiers on board.
4. The man who proved himself the Real Captain of the ship when trouble came.
5. The name of his captain and what He said to him one night, the longest and darkest on the voyage.

A beautiful motto and promise for us on any sea, and in any ship. "So God hath given thee all them that sail with thee." Think of it and take it by faith the next time you take a trip by sea.

6. "When neither sun nor stars in many days appeared." (v. 20.) Why was it so important to see the sun and stars at that time?

7. How did they all get ashore at last?

XXII. Thousands of people are drowned every year. Give texts to prove that

1. They shall rise again.
2. They will be judged according to their works.

There is the thought of sorrow, sadness, separation, and death in the word sea.



Where does the Bible say that all these things shall pass away, and "there was no more sea."

XXIII. But there is a sea which will never pass away.

1. Where will it be?
2. What is it called?
3. What two things that never were in this world are said to be "mingled" in this strange sea?
4. Here only Jesus could stand and walk on the sea. Who shall stand on it there?
5. What will they have in their hands?
6. What song will they sing?
7. Why this song more than any other?

May you and I stand and sing with them on that day, and in, that beautiful place, and till we do we will sing:

"Jesus, Saviour, pilot me,
Over life's tempestuous sea,
Unknown waves before me roll,
Hiding rock and treacherous shoal,
Chart and compass come from Thee,
Jesus, Saviour, pilot me.

"As a mother stills her child,
Thou canst hush the ocean wild,
Boisterous waves obey Thy will,
When Thou sayest, "Peace be still."
Wondrous Sovereign of the sea,
Jesus, Saviour, pilot me.

"When at last I near the shore.
And the fearful breakers roar,
Twixt me and the peaceful rest,
Then while leaning on Thy breast,
May I hear Thee say to me,
Fear not, I will pilot thee."

And here is a piece by our dear friend, Mr. Hastings, of Boston; so good that I want you all to read and study it carefully:

Floating Perils—Beware

One of the serious dangers of the deep is found in the risk of colliding with ships which have been abandoned. A timber-laden ship, which has become water-logged, is frequently a source of peril. Such a ship will not sink, but will simply float and drift with tides and currents. A three-masted schooner, the *W. L. White*, was abandoned March 13th, 1888, the day of the great blizzard, some eighty miles from New York. May found her in the region of the Gulf Stream. From that time to the end of October she drifted in and out of that current, and finally, on January 23d, 1889, she went ashore near the Hebrides, having floated more than five thousand miles, and having been seen and reported by forty-five different ships, besides others that might have passed close to her in the dark and foggy weather. Of course such a vessel, without crew or pilot, simply drifting, drifting, drifting, might drift into the track of an ocean steamer rushing through the water with the speed of a race-horse; a tremendous crash might follow, and one or both of the vessels might go to the bottom, leaving none to tell the tale. A rock or a wreck can be located, charted, buoyed, and guarded against, but a derelict vessel, abandoned, floating, drifting, shifts its position every hour, and no one can tell when or where it will be encountered.

There are derelict men in the world: water-logged, abandoned; they make no headway, they answer to no helm; they are sailing to no port, they have no place of destination. They float, they drift, and they are in the way. If you can keep clear of them, well and good; if you collide with them, you do them no good, they may do you great harm. You cannot help them, you cannot save them, you cannot move them. To undertake to stir them is like kicking a dead elephant. A man might wreck himself on one of these derelicts, and it would still float on, and on, and on.

Thus the man of God from Judah, who came and cried

against the altar of Jeroboam in Bethel, could stand against all the power of the king, but when he encountered a water-logged, lying prophet, he went down. (I. Kings xiii. 18.)

There are numbers of these derelicts floating; backslidden ministers, editors, lying professors, men who have lost their reckoning and their faith; who drift with the currents; who are bound nowhere; who are no longer sent of God or moved by the Spirit, but who float on and on in the darkness, until at last they lie stranded on some distant shore. They help no one, they bless no one, they carry nothing, they are a curse and a danger to all who encounter them. May God pity men who are floating without chart or anchor; without aim or object: who hinder, but do not help, who destroy, but do not save; and may He help His true servants to steer clear of them, to give these floating derelicts a wide berth, and be not entangled or endangered by them.—From *The Armoury*, edited by H. L. Hastings.



Lesson XXXVI



SOME one has said: "Man made the city, but God made the country." Well, let us take our Bibles and see how true or how false this saying may be. Perhaps we shall find God working out through man His own divine purpose even in the building of a city. Perhaps we shall find the "City of Man" with all its sins and sorrows only the stepping stone to the "City of God." Perhaps we shall see stone and wood, art and men's device in the human city only a preparation for the city which hath foundations, whose Maker and Builder is God. Keep this thought in your minds as we look up the texts, and you will see a meaning in the very order of the passages we are to find.

1. Who built the first city mentioned in the Bible? What did he call it and why?

2. "The Lord came down to see the city." It must have been a wonderful sight.

(a) Tell me its name, the meaning of it, and why it was built. (b) What strange thing happened there in a moment that has lasted till this day? (c) When and where will the great "wrong" of that day be made "right" forever?

3. There was once a city so wicked that neither God nor man could find fifty good people in it. Tell me:

(a) Its name and its sister city in sin. (b) What good, but weak man made "the mistake of his life" in going there to live? (c) What "little city,"

**The
City**



"is it not a little one?" did he escape to from the "big one" about to be destroyed?

4. Where is a city called "Adam" mentioned?

(a) What wonderful thing happened there one day? (b) Over to what other city did the people pass by the strange road God made for them? (c) After the strangest siege in the world this "city of palm trees" was taken. Tell me:

(d) How. (e) Who was saved in it. (f) Does Jesus ever mention its name and where? (g) Who tried to rebuild the city in spite of the "curse of God" upon it? And with what result?

5. "There was a little city and few men within it: And there came a great king," etc.

(a) Find and give the whole of this beautiful passage. (b) Who do you think is meant spiritually by this little city? (c) Who is the "great king" always coming against it? (d) Who is the "poor wise man" who delivered it? (e) Where does Jesus speak of another King "coming against him (us) with twenty thousand? (f) What promise have we that the "little city" with the "poor wise man" in it, will be able to withstand and overcome "all the power of the enemy"?

6. There was a "little city" whose name begins with "B." where a weary man had a wonderful vision of God one night.

(a) Tell me its ancient name. (b) What this tired man had for his pillow. (c) What he saw. (d) What he heard. (e) What he said. (f) What he called the place. (g) What he did with his pillow when he was going away.

7. There was another "little city" where a hungry man was praying.

(a) What wonderful vision did God give him? (b) What use did he make of it? (c) What blessing came to others through it?

8. There was a "big city" where a man of God, after a hard day, had a vision by night, in which God said to him:

(a) "Be not afraid." (b) "Speak, hold not thy peace." (c)

"I am with thee." (d) "No man shall set on thee to hurt thee."
(e) "I have much people in this city."

9. There was and is a very "old city." They say it is the oldest in the world. Its name begins with "D."

This man of God was there once in great danger. This time God did not give him a vision or a voice.

And tell him to stay
But in a very strange way,
His friends in the night,
Got him out of his plight.

Now tell me I pray
What you have to say,
Of this story all true,
Its lesson for me and for you.

10. There was a "sorrowful city." "A Man of Sorrows and acquainted with grief" was going in. A mother with her dead boy was going out. They met. Tell me the rest of the story and in which Gospel only is it found.

11. "There was great joy in that city."

(a) What was its name? (b) What caused the joy? (c) Who made the people so glad? (d) Where did the evangelist go after the revival? (e) Who else as a consequence "went on his way rejoicing"?

All these cities were built by man, for man's profit, or for man's glory. Some of them were very wicked. All of them had some sin in them. Many of them had much sorrow. Yet in spite of the sin, the sorrow, the unbelief, the hardness of heart, the contempt of God's Word and commandment, of which their people were guilty:

God came down to see them.

God sent His messengers to warn them.

God sent His "darling" Son to die for them.

God sent you and me to live in some of them, and win some of them to Him.



Jerusalem and Olivet

Lesson XXXVII



ONE more talk together about the "City." This time the brighter side. Not so much the "city" and the "cities" of man's making and man's marring, as of God's redeeming, cleansing and fitting for Himself.

For God does sometimes, in the Bible, take "cities" as He takes people, and calls and makes them His own. Not "without blood" indeed, but "through blood," and tears and fire and water. He does take and make "places," His "Dwelling Place."

Then bye and bye He is coming to take us to a "City" and a "House," "not made with hands," in the streets of which boys and girls will play, and in the rooms of which we shall rest forever.

So again with Bibles open, and praying for the Holy Spirit's light, let us look for:

1. The first city God took of all the cities in the world, and called it His own. Tell me:

(a) Its old name beginning with "S."

(b) Its new name beginning with "J."

(c) The name of its first king mentioned in the Bible.

(d) Who is to be its last King?

(e) Who first captured it, held, and dwelt in the fort, and called it by his own name?

2. Nine kings were buried in this city. Tell me the names of three famous ones.

3. But a little village, beginning with "B." was also called by this royal name.

**The
Holy
City**



(a) What royal child was born there?

(b) What did the angels say about Him on His birthday?

4. Jesus lived for a time in five cities of Palestine, and did some wonderful things in each. Their names begin with: (a)

B. (b) N. (c) C. (d) C. (e) J.

Give me a text about each.

5. Five times in the Psalms alone Jerusalem is called "The City of God." Find the passages for me, and the meaning of the peculiar word beginning with "S" and ending with "h" which stands at the close of the fifth passage.

This beautiful Jerusalem is often called "The Holy City."

First, It is used of Jerusalem that now is.

1. Find that passage in Isaiah which says: "Awake, Awake," etc., "put on thy beautiful garments, O, Jerusalem, the Holy City."

2. Jesus was often in this Holy City. Once the devil took Him there. When, and for what purpose?

3. Some very strange visitors went into this Holy City one day, and "appeared unto many." Matthew, 27th chapter, has it.

4. Tell me the last time Jesus saw this Holy City.

5. What bright young man said: "I was brought up in this city at the feet of Gamaliel"?

What do you think "at the feet of Gamaliel" means?

Give me a passage in St. Luke ii. which shows our Lord as a boy in the same position.

Would you stay there if you had known as much as He did:

(a) About His teachers?

(b) About Himself?

(b) About Himself?

6. Where did Jesus say this "Holy City," this "Beautiful City," this "City of our God," should be destroyed for the sins and blindness of its people?

How long after His own death did this happen?

What Roman Emperors had to do with its overthrow?

What touching image of His love for the city and its people does Jesus give us in St. Matthew, 23rd chapter?

Second, The words "The Holy City" are used of the better Jerusalem that is to be, but is not yet here.

1. Where is the word "New Jerusalem" first used in the Bible?

There are four beautiful things God says He will do, in this verse, "to him that overcometh." Find them for me, and tell me which you think the best of the four.

Third, This city is also called "The Heavenly Jerusalem."

1. Where is it so called?

2. What two other names are given to it in the same passage?

3. Five persons and classes of people we are to meet there: now by faith, then by sight.

Tell me who they are and whom of them all we shall be most glad to see.

4. Who first saw this "Beautiful," "Holy," City, "coming down from God out of heaven?"

5. Where was he when God gave him the vision?

6. Why was he there?

7. Tell me four things that we shall not see or hear there. They are all in one verse.

Why will there be no need of:—

(a) A temple;

(b) The sun;

(c) The moon, there?

9. Why will the shape of the city be that of a cube? The last part of one verse tells us.

10. How many

(a) Foundations, and

(b) Gates has the City?

11. What are the gates and the foundations made of?

12. Why shall we not want gold there?

13. When are the gates shut?

14. Who can never "enter in" even when the gates are open, and why?

15. The country with all its beauty is going to be in the midst of this Holy City. "The Garden and the City" will be one forever.

16. Tell me how you know this, and that we shall not have to go "away for the summer," as we do now, on account of the heat, and to see something green, and get fresh fruit.

17. "They shall see His face."

"His name shall be in their foreheads."

"His servants shall serve Him."

What three precious truths do these three texts express?

18. Who is coming soon to make all this real to us?

(a) "Behold, I come quickly . . ."

(b) "Behold, I come quickly . . ."

(c) "Surely, I come quickly . . ."

Finish the verses, and say from your heart the closing prayer.



Lesson XXXVIII



HERE is a picture of real life which I saw the other day. Two Italian men and three Italian women in front of a new building. Piles of lumber and broken pieces of boards and refuse of the carpenters' work lying in a heap. The men were gathering the pieces of boards and sticks together and when the bundle was large enough, and so heavy that they could just comfortably lift it, they took it up between them and put it—where do you think? On the top of the head of one of the women standing by. Not their own head observe, but the head of a thin, worn woman, who took up the burden without a word, straightened herself under it, with only a little round pad on her head to make the heavy load balance and sit comfortably, and walked away with it, while her sisters waited for their turn, and their burden from the hands of the strong men who were so kind as to let them carry the loads for them.

I saw these women afterwards blocks away, not bending, but standing and walking straight as poles under their heavy loads and having perhaps a mile yet to go before they could lay their burden down.

The sight impressed me, and set me thinking and thinking for you dear children, and my thoughts are taking shape in this talk on "Bible Burden Bearers." What a subject of thought and

Burden Bearers



study of God's Word it opens before us, from Genesis to Revelation, and then what illustrations of it from history and our experience! Yes, children dear, your own experience, though so young.

What varieties of the name and of the thing itself come up before our mind: Big Burden Bearers, Little Burden Bearers, Bad and Sad Burden Bearers, Good and Glad Burden Bearers, Strong Burden Bearers, Weak Burden Bearers, Sinful Burden Bearers, Innocent Burden Bearers, Old Burden Bearers, Baby Burden Bearers, Heathen Burden Bearers, Christian Burden Bearers, and last and best of all, the Alpha and Omega of all Burden Bearers, Jesus, who His own Self, "bare our sins in His own body on the tree, the Just for the unjust, that He might bring us to God" (I. Peter ii. 24; and iii. 18).

Let us begin then, with our Bibles open, and with an earnest prayer for God's Holy Spirit to come and make the Word and the subject full of meaning and interest to us, and to others through us day by day this fresh new year.

- (1) Who were the first burden bearers in the Bible?
- (2) What was the burden?
- (3) How did those who ought to have borne it try to get rid of it?
- (4) What did the man say to God about it?
- (5) What did the woman say?
- (6) Who was the only silent sinner there that sad day?
- (7) What does the Bible say (a) About the man's share of the burden (See Romans v. 12, 14, 15, 16-19); (b) About the woman's part in the matter (See II. Cor. xi. 3; I. Tim. ii. 14); (c) the other person's share (St. John viii. 44; Revelation xii. 9, and xx. 2)?

II. Now let us look at some of the Boy Burden Bearers of the Bible.

- (1) The first in Genesis, His name begins with "C." and that letter is the first in the awful thing he bore to his dying day.

You may have heard of the "Curse of C———?"

(2) What was it do you think?

"The Lord set a mark upon C———," etc. Finish the verse and tell me what you think this mark was.

Scholars tell us that the Hebrew words in this text mean, "The Lord gave a sign to C.," as He did to (a) Noah (Gen. ix. 13); (b) Moses (Exodus iii. 2, 12); (c) Elijah (I. Kings xix. 11), and others.

(3) This burden bearer said a very sad and suggestive thing to God. It begins with the words "My punishment," etc. Find the text. Note the last word of it. Then look in the margin, and see how it is given there. Note the last word carefully.

(4) Then tell me what Jesus says of a certain sin, and the only one of which He ever said this. St. Mark iii. 22-30 has it.

(5) This burden bearer's name is mentioned in the New Testament. Find the passages and write out the one that gives us the reason of his awful crime.

(6) He is said to have built a city (Genesis iv. 17), and called it by a beautiful name, the name of his son, and the name of something he never had—poor burden bearer!

What is the name and what does it mean?

Have you got it? Who gave it to you? St. Matthew xi. 28-30, and Hebrews iv. 3, 9, will help you to answer. See the beautiful marginal reading of this last verse.

(7) There is a city called by the name of this burden bearer, in Joshua xv. 57, but no one seems to know just where it was, or anything about it. His name means "possession," and yet he never had a real one in his life, except his sin, the penalty of it.

But we must close our school for this week, only giving you as we part a few lines which will help us to bear our burdens better till we meet again:

Child of My love, lean hard,
And let Me feel the pressure of thy care.

I know thy burden
For I fashioned it.
Poised it with Mine own hand
And made its weight
Precisely that which I saw best for thee,
And when I placed it on thy shrinking form,
I said, "I shall be near and
While thou leanest on Me
This burden shall be Mine—not thine.

Here lay it down,
Nor fear to weary Him
Who made, upholds, guides the universe,
Yet closer come.
Thou art not near enough.
Thy care, thyself, lay both on Me.
That I may feel my child reposing on my heart.
So shall I keep within My circling arms,
The child of Mine own love.
Thou lovest Me,
I doubt it not,
Then, loving Me, *lean hard*.



Lesson XXXIX



We are to think today again of some Burden Bearers.

I. Sinful and sad burden bearers of which our Bibles speak.

You will find four very sad burden bearers in the 27th chapter of Genesis.

1. An old father, feeble and blind, his name begins with "I."

- (a) Tell me when he lived.
- (b) Where and when he died.
- (c) How old he was.
- (d) Who buried him?
- (e) What was his burden?

A very wonderful thing happened to him when he was a lad. Read Hebrews xi. 17-19; and St. James ii. 21.

And then tell me in your own words the story of the boy who said: "Behold the fire and the wood, but where is the lamb for a burnt offering?"

2. A fond but foolish mother whose name begins with "R." Tell me:—

- (a) Her father's name.
- (b) The first beautiful picture we have of her in the Bible.

"The damsel was very fair to look upon," etc. (Marginal says "Good of countenance").

(c) Her brother's name, who had so much trouble with her son afterwards.

(d) The name of her nurse, who so often carried her in her arms, and was thus a B. B. to her young mistress.

**More
Burden
Bearers**



3. An elder son, wild and careless of his privileges, his name begins with "E."

(a) What do you thing his burden was? It begins with "R."

(b) There was a burden also beginning with "R." which would have saved him from the other awful one.

(c) The Bible says: "Godly sorrow worketh 'R.' Not to be R— of, but the sorrow of the world worketh death." Find this passage, and then the story of a man whose name begins with "A." and ends with "L.," and who lived in the time of David.

4. A younger son whose name and character you know very well. He had two names, one meaning "Supplanter," which he deserved, and which brought many heavy burdens upon him, until one night in a very wonderful way, God changed his nature and then his name, and from that day, though he had many heavy burdens to bear, he bore them in the power of his new name. Tell me his old name, and his new.

II. But now we must

"Turn our cloud about
And wear it inside out
To show the lining."

We have had the dark side of our subject, the sad and the sinful burden bearers. Let us finish this talk with a few words about some shining and glad burden bearers.

First in order come:—

(1) The angels, the bright, beautiful, shining, singing, soaring messengers of God. Belonging to heaven, but living most of their time on the earth, down here among men and women, and little children, the sad, sinful sorrowing burden bearers, and helping them in a thousand ways to "Bear and be bright" under the burden.

Children dear, if we all, old and young, could only see them hovering around us, in the darkness and in the light, if we could only hear the soft rustle of their wings, and the sweet

notes of their "songs in the night," if we could only feel the touch of their strong hands lifting us and placing us on their strong shoulders, and carrying us when we are too tired to walk another step, I am sure we would take heart, cheer up, and go on with new faith in our hearts, and a new song in our mouths.

Here are just a few examples of what these shining and sinless ones are called and are doing for God's weary children on the earth.

"Lo, Michael, one of the chief princes, came to help me" etc.

"Behold, one like the multitude of the sons of men, touched my lips," etc.

"Gabriel made this man to understand the vision," etc.

"I am Gabriel, who stand in the presence of God, and am sent to speak unto thee," etc. To whom? And to say what?

"The angel Gabriel was sent from God," etc.

(1) To what place?

(2) To what person?

(3) With what message?

Find these passages and tell me the names of the burden bearers, the burdens they carried and how the angels lifted them.

There was a poor outcast woman once carrying the heavy burdens of her boy and both nearly dead with thirst and grief.

Tell me her name beginning with "H.," and the angel message that lifted the load from both, and the name she gave the spot where God had so wonderfully met her.

A man of God, named "G." was in much distress of mind because God had put the burden of a great work upon him. He brought a little offering, the best he had. "The angel of the Lord put forth the end of his staff," etc. Look up the story in the book of Judges, and see how beautifully the touch of the angel lifted the burden, and brought light and comfort to the troubled mind.

Then, too, mark the beautiful name the man gave the place where God had met and blessed him.

Now, before we close our talk for today, tell me where God says,

(1) "He will give His angels charge," etc. "They shall bear thee (burden and all) in their hands," etc.

(2) "Cast (roll) thy burden on the Lord," etc.

(3) "I removed his shoulder from the burden," etc.

And last of all, the word you think the sweetest Jesus ever said to "burden bearers."



Lesson XL



“SHINING, sinless, singing Burden Bearers” was our subject last week. That is the beautiful angels bearing us in their hands lest we dash our feet against a stone, as the 91st Psalm says, or as Hebrews i. 14 puts it, “Are they not (the angels) all ministering spirits, sent forth to minister for, or serve—wait upon—those who shall be heirs of salvation?” That is you and me.

Today I am thinking of a great host of innocent, though not sinless Burden Bearers. I mean those whom you and I meet every day on the street, and especially in our hospitals, and places like them.

Crippled, deformed, doubled-up boys and girls, men and women; blind, deaf, dumb, dwarfed, carrying loads of sin, shame, sorrow, for which they are not responsible, and yet which they must bear on to the end as bravely as they can.

They are not sinless, for they have our sinful, fallen nature, but they are innocent of the particular sin or sins which others committed, but of which they are bearing fearful consequences in their bodies and minds.

Oh, you beautiful, well-formed, straight, strong, healthy boys and girls of my class, with good fathers and mothers, with happy homes and holy surroundings, I do want you to think of and pray for these sad, and often soured Burden Bearers,

**Little
Innocents**



who cannot understand why you and I should be born straight, and well-formed, and they so weighed down with disfigurements and deformities. It is of these little ones carrying the burdens of the big ones, the "children" bearing the sins of the "parents," as God's Word in Exodus xx. 5, and many other places says they do, the "good," at least morally, carrying the loads put upon them by the "bad," that I want you to think of with me today. Not to understand the "why" and the "wherefore" of it all, for I do not any more than you, but to look at it reverently in the light of God's Word, and see if here again this "just for the unjust" problem may not, if rightly viewed, bring us to God, in Jesus Christ, the Great Example of it, and not drive us away into unbelief and hatred of God and His dealings as it does with so many.

First take your Bibles and look at some pictures in it of these Baby Burden Bearers, "Little Innocents" as we sometimes call them, carrying the loads of the guilty.

(1) The "Master of dreams," as the margin has it. A beautiful boy who had done no wrong to others, but whose wrongs he had to bear for many years.

You know his name and story well, only perhaps you had not thought of him as a beautiful type of Jesus. The just bearing the sins of the unjust, to bring his brethren to God. Find his touching words, "Now, therefore, be not grieved nor angry that ye sold me hither, for God did send me before you to preserve life." Moreover, he kissed all his brethren and wept upon them, and after that his brethren talked with him."

(2) Find the place in the Bible where for the sin and stubbornness of one man, all the first-born of the land died. From the first-born of the king on the throne, to the first-born of the captive that was in the dungeon, and all the first born of cattle.

"There was a great cry, for there was not a house where there was not one dead. Tell me where the text is. Tell me

who was the king? Tell me what was the place, and then think of how you would feel if here in your own town or city, you went out some morning and found crepe on every door, and if you walked from morning until night, you could not find a house in which there was not one dead.

(3) How many tired children do you think went out of Egypt, and through the Red Sea, on that wonderful night when God delivered His people? Let me help you guess. The Bible says (find the place), "About six hundred thousand on foot, that were men, besides children." On foot, men; babies carried in mothers' arms, or perhaps, just able to trudge along by their side and getting so tired. How many do you think there were of these innocent burdens and burden bearers? Well, if you count three babies or "little ones" for each family, that would be 600,000 times 3, or 1,800,000, or nearly two million babies going that long journey, and through all that suffering for the sin of one wicked man and his people.

What a picture these innocent Israelitish babies were of the Baby Jesus, who long after was to bear the sin of many! (Isa. liii. 12.)

(4) Then think of the Innocent Burden Bearers in the wilderness, between Egypt and the Promised Land. You know that all that great host, 600,000 men and 1,800,000 babies might have been in their own beautiful Canaan in a few days, if they had obeyed God. But you know the story, how for forty long, weary years, they wandered up and down, till all who came out of Egypt were dead, except two men.

Tell me their names, and why they were spared and allowed to enter in.



The Great Burden Bearer

Lesson XLI



THIS subject of our thoughts is growing upon me, and the Bible seems more full of it each time I think and write about it. The word seems to apply to so many people in every walk and condition of life. To tired mothers and fathers, boys and girls, sick and well, far away in heathen lands and here at home. Those who stand up straight under their loads like the Italian women in one of our former talks, and those who bend and break down under them, or only painfully drag them after them day by day, as they go along the way.

So I am going to put all the burden bearers into classes—one, two, three and four, in the school of suffering and sorrow, and have our great Master Burden Bearer, Jesus, take charge of them, and show us, first from His Word; and second, from His life, something of what it means.

The name of our first class is (1) Royal Burden Bearers. By this I mean kingly men and women, boys and girls, simple and clever people who in high or low estate, in past or present days, took up the burdens God put upon them, and bore them bravely or sadly, as the case might be, sighed or sang under them, and helped or hindered others in the long procession, by the way they bore their loads.

I. The first two kings of God's ancient people are excellent examples of royal burden bearers.

**Royal
Burden
Bearers**



The first sad; the second glad. One bending, breaking, dying under his load; the other becoming a stronger man of God by carrying his load straight to God, and laying it down at His feet, and then taking up a new and better one and bearing it in God's strength, not his own, to the end of his days. You know their names and their story well. The first name begins with "S.," the second with "D." The big burden the first king carried was very heavy, so heavy and hard that it crushed his life out at last in the saddest of ways. The burden was disobedience.

(1) Tell me the name of the king and his first act of disobedience. (2) Who told him of his sin and the consequences of it? (3) Find in your Bible and finish that beautiful verse, "To obey is better than sacrifice," etc. (4) What does Jesus say like this in St. Matt. v. 24; ix. 13; xii. 7? (5) Find and read the story of "The man of God who was disobedient unto the word of the Lord." (6) What dumb brutes stood by his dead body, one tame, the other wild, while men passed by, as if they did not care? (7) What curious curse is pronounced in Proverbs on "The eye that despiseth to obey his mother"? (8) Where and when did the king's burden crush him to the earth, and whom did he drag down with him?

II. Now look for a moment at the other Royal Burden Bearer.

His terrible burden was gross sin (1) against God; (2) against his neighbor.

(1) Who told the kingly sinner his great fault? (2) How did the king take it, and what did he say? (3) What beautiful Psalm did he write in confession of his sin? (4) Finish these verses of it and see how the sense of sin against God was what gave him most pain. "Against Thee, Thee only," etc.: "Behold Thou desirest truth," etc. Where? "Purge me," etc. What does I. John i. 7, 9, say about this. "Create in me," etc. What does Ezekiel xxxvi. 25-27, say like this? "Restore unto me the joy," etc.; and "Uphold me with Thy —— Spirit" (margin

says "constant spirit;" some say the words mean princely Spirit"). "The sacrifices of God are ——." Read with this that lovely word in Isaiah lvii. 15. (5) When and how did David become, "A man after God's own heart?" Where does the Bible (a) In the Old Testament, and (b) In the New Testament, say that?

"Give me a heart like Thine,
By Thy wonderful power,
By Thy grace every hour,
Give me a heart like Thine."

Then like David "We shall be new creatures in Christ Jesus" (II. Cor. v. 17; Col. vi. 15). We shall be boys and girls "after God's own heart," and then in God and God in us, having laid aside every weight and the sin that so easily besets us, we can carry any burden God may lay upon us; with heart clean, head erect, we shall not only walk upright, but even run with patience the race that is set before us! Yes, and even sing as we go, because we are "looking unto," "living in," "loving by" Jesus the Great Burden Bearer of our sins, sorrows and daily trials.

"I saw a blood-washed pilgrim
A sinner saved by grace,
Upon the King's great highway,
With peaceful, shining face.

"Temptations sore beset him,
But nothing could affright,
He said, 'The yoke is easy,
The burden it is light.'

"I saw him overcoming
Through all the swelling strife,
Until he crossed the threshold
Of God's eternal life."



Some Children we can Help

Lesson XLII



TODAY I want you to think with me of some of the "Honor Rolls of our Lord Jesus," as found in the New Testament.

God's Honor Rolls

I. First He honored people by sending them before

Him to prepare the way for Him, His pioneers as we might call them.

(1) Tell me the last and greatest of these pioneers of Jesus. Of Him Jesus said once: "Among them that are born of woman there hath not risen a greater." Why was he great? And then explain if you can, what Jesus said about him in the last part of the same verse.

II. He had an Honor Roll of those who came to Him at His first call.

(1) Where is the fullest list of these twelve men in the Gospels?

(2) Who stands first in every list?

(3) How many of them were brothers?

(4) How many Judases were in the list, and where are they mentioned together in the same verse?

(5) Who on this Honor Roll lost their place?

(a) One for a time; (b) another forever.

(6) Who of these twelve might be called "chosen out of the chosen?" Three times Jesus honored them in a special way: (a) in a place of death; (b) in a place of suffering; (c) in a place



of glory. Find the places and tell me who were present in each case besides Jesus and these chosen ones.

(7) Who was called "the disciple whom Jesus loved"? (a) How often, and where is he called by this beautiful name? (b) Where is he last mentioned in the Bible? (c) What is his last recorded prayer?

III. A man once wanted to know how many would be on the "Honor Roll of Salvation."

(1) His question was: "Lord, are there few that be saved?"

(2) Give the answer of Jesus and the exact meaning of the word "strive" in it.

(3) How often and where did He say: "Have I not chosen you twelve and one of you is a devil?"

IV. Jesus had an Honor Roll of those who had stood by Him in temptation.

(1) Where does He speak of "My temptations"?

(2) What does He promise to those who have been true to Him?

(3) Give the names on the Honor Roll at the cross. (a) How many men? (b) How many women?

(4) Who was on the Paradise Honor Roll, on Good Friday evening?

V. Jesus had a beautiful Resurrection Honor Roll.

(1) Who headed the list on the first Easter morning?

(2) Who came next?

(3) Who was a week late in getting his place on the list. Why?

(4) Who made up "Peter's Fishing Party" one day in Eastertide? Their names are given in the last chapter of one of the Gospels. Find them for me.

(5) St. Paul says there were more than five hundred on the Honor Roll of those who saw Jesus all at once. Find the passage.

(6) "Last of all He was seen of me also as of one born out of due time." Where did St. Paul ever see Jesus?

VI. There was a beautiful Bethany Honor Roll.

- (1) Of social intercourse.
- (2) Of sorrow and sympathy.
- (3) Of feasting after sorrow.
- (4) Of an opening heaven and an ascending Saviour.

Find these occasions in the Gospels and tell me as many as you can of those who were present, and thus got on the Honor Roll of Bethany.

VII. What a blessed Roll of Honor that was at Pentecost!

There was a little prayer meeting, always the beginning of Pentecost. Just after Bethany and Olivet and the ascension, a little group of men and women gathered together in an upper room in Jerusalem and began to pray, and continued with "one accord in prayer and supplication, with the women and Mary, the mother of Jesus and His brethren."

(1) Find the passage and give me the names on the Honor Roll of this "Prayer-Producing-Pentecost Meeting."

(2) Tell me why you think, Mary, the mother of Jesus, should be there.

(3) How often after this prayer meeting is she mentioned in the Bible?

(4) You all know from Acts ii. 41, how many were on the Honor Roll of the Day of Pentecost. How do you know those on the Roll were (a) faithful? (b) kept together? (c) shared with each other? (d) sold their property? (e) full of joy and praise?





Christ Answering Hard Questions

Lesson XLIII



NOW FOR some answers to hard questions." First a few of those we have asked and some of you have answered. We will take up first some of the questions about stones:

I. "I will make thy windows of agate" (Isaiah liv. 12). The agate is a clouded gem, with bands or groups of colors, not always clear, and yet very beautiful. It seems to mean that the windows of our souls are like our eyes, often dimmed with clouds and tears. "We see Him through a glass darkly" (I. Cor. xiii. 12), and yet the very tears like raindrops become prisms through which the seven rainbow tints of God's perfect love can be seen in the face of Jesus Christ.

The Revised Version translates the passage: "I will make thy pinnacles of rubies," etc. Is not that beautiful? Perhaps it means that the very highest points of our spiritual experience will be radiant with the crimson glow of the blood of Jesus Christ.

II. "It is better for thee to enter into life halt or maimed or with one eye, rather than having two hands, or two feet, or two eyes to be cast into hell fire" (Mark xviii. 8, 9). This was one of our hardest questions.

Observe (1) that it was said in connection with stumbling stones and little children. I think it means among other things that it is better to have only one hand and use it to hold up some little

**Answer-
ing
Hard
Questions**



tired child, stumbling and crying on its way home to its mother, than to have two hands and never use them except in "washing each other," and taking good care of themselves, or as the prophet says, and as thousands are doing daily, "They hunt every man his brother with a net."

"That they may do evil with both hands earnestly" (Micah vii. 3). It is better to grope or limp your way to Jesus, as the blind and lame did in the temple (Matt. xxi. 14), where the children were singing "Hosanna to the Son of David" (was it the music of the children's voices that guided them I wonder?) than with two eyes to see only the lights and sights of this lower world, or with two feet to walk straight into the "hell gates" which are open day and night for those who will enter into them.

"Mine eyes are ever looking unto the Lord, for He shall pluck my feet out of the net" (Psalm xxv. 15). Take care of your eyes and God will take care of your feet.

Now a few further thoughts about "Bible Hard Questions," who asked them and who answered them.

(1) Tell me where in the Bible the expression "hard questions" is first used.

(2) Who asked them?

(3) Where does Jesus speak and what does He say of this asker of hard questions?"

(4) Who answered these questions?

(5) Where does Jesus speak and what does He say of him?

(6) Tell me the name of a man beginning with "S." who (a) "put forth a riddle;" (b) gave the people seven days to answer it, and promised (c) "thirty sheets and thirty changes of garments" to anyone who should guess it.

"Nothing is too hard for Jesus," and of course no hard question could puzzle Him. People came to Him with all kinds of questions, some foolish, and some meant to puzzle Him, if they could.

He had three ways of answering questions, and I am sure we

can learn something from our Lord in His ways of replying to people.

First He answered them with words, always wise and true.

The disciples of John came to Him twice, and asked Him: (1) "Why do we and the Pharisees fast oft and Thy disciples fast not?" and (2) "Art Thou He that should come, or do we look for another?"

Find His beautiful answers to these two questions.

Once the Scribes and Pharisees asked of Jesus: "Why do Thy disciples transgress the traditions of the elders, for they wash not their hands when they eat bread?" Tell me His straightforward answer to that question, and what you think it means for us now.

A great rabbi, or doctor of the law once asked Jesus: "How can a man be born when he is old?" Tell me His wonderful answer, and ask: "Is this true of me?"



Lesson XLIV

Some Shut Ins



I PAID a visit the other day to a little friend in New York, who is an invalid from spinal and hip disease. For years she has been "shut in" with God while you and I have been able to run about, without pain or weak-

ness; to play, to work, to travel, perhaps thousands of miles, and never know what "shut in" means, except when we willingly retire to our cozy rooms and our comfortable beds for a good night's rest.

I was so blessed myself as I looked into her patient, happy face in spite of all the solitude and suffering, that I thought it would be a blessing and inspiration to you, my beloved children, to study together in our Bibles the stories of some of those who have been "shut in."

1. By God.
2. For God.
3. By Man.
4. By the Devil.
5. By their own fault, and yet all in some way for God's glory.

1. Tell me if you can, where in the Bible the expression "shut in" is first used.

2. How many human beings formed this first "shut in" society?

3. How long were they thus "shut in" by God?

4. Tell me some of the strange companions these "shut ins" had, and



5. The names of two who went out, before they did into the big world again?

6. There are two "shut ins," mentioned in the Bible, whose stories every boy should read. Yes, the girls, too, for they are full of lessons of life for us all. Their names begin with "J." One we know very well. The other not quite so well. The first lived 1729 years before Jesus came. The second 629, a difference of just 1,100 years. Their "shut in" room was not bright and sunny, with flowers and pictures and books, and many comforts such as some of our dear "shut ins" have now. But in one case,

First, a pit and then a prison, and

Second, a pit in a prison, and the one little comfort in each case, the Bible says, they had. "In the pit there was no water." Only mud. A soft, but not nice bed, for a child of God to lie on.

Find, read and study these stories of the two Bible "shut ins" whose names begin with "J.," and when you lie down tonight on your clean, soft, white little bed, think of the

(1) Mud bed, and

(2) Mud bath, which poor "J." had in Jerusalem, so long ago, for "many days."

7. Another "shut in" of the far-away Bible times. This time a baby boy whose name you know well, and his story too. He is the one of the youngest "shut ins" of years before Jesus came. His name begins with "M." and has a curious meaning, which I would like you to give me.

He must have been a lovely baby, for the Bible says:

(1) "He was a goodly child." And here are some of the meanings the word goodly had in those days: polite, courteous, refined, witty, clever, charming, graceful. What a baby boy for a mother to love and care for, and sisters and brothers to kiss and be good to.

(2) The Bible says again, "He was exceeding fair" (Acts

vii. 20). And if you look in the margin, you will see it reads, "Fair to God." That is, beautiful for God; having all his beauty from God, and going to use it for, and give it back to God as something held in trust for others till his life work was done.

(3) Once more the Bible says, "He was a proper child" (Heb. xi. 23). And you know that word means, just right; "The right boy (or man as we say) in the right place." Not a square peg in a round hole, or a round peg in a square hole, but a boy fitting and filling his place, and his place just fitting him like a good suit of clothes.

And yet this boy, so beautiful, witty and clever, and good, was a "shut in."

(1) For three months. Where? Give chapter and verse.

(2) In a queer little room that moved about.

(3) In a big house, they called a palace, where, though he had lots of money, food and raiment, and had servants to wait on him, and be called the son of the king's daughter, he was not happy because he was "shut out" from the people he loved.





Moses

Lesson XLV

More Shut Ins



TODAY is to be our second talk on the "Shut-Ins" of the Bible. The last one we spoke of was Moses, who was a "Shut-In" when a child, and a "Shut-Out" when a man, just when he thought he was to enter in forever.

I. Tell me: (1) When was Moses shut out? (2) From what was Moses shut out? (3) Why was Moses shut out? (4) Whose fault beside his own, was it?

One verse in the 106th Psalm tells the sad story. Here are the keywords in the verse: "Provoked," and "Unadvisedly." Have a little talk with papa and mamma about that verse, and see what the lesson in it is for us all, big and little B. B.'s.

II. These people so dear and so trying to Moses were themselves "shut in" once, and were in a terrible way about it.

What a crowd of "Shut-Ins" they were indeed! Think of it, 600,000 on foot that were men, besides women and children (See Exodus xii. 37, and Numbers xi. 21).



(1) Where are we told they were all shut in? (2) What was before them? (3) What was behind them? (4) Who was above them? (5) How did they get out? (6) What is the meaning of the word "Exodus"? (7) Joseph spoke of it one hundred and ninety-eight years before it happened

(See Hebrews xi. 22). (8) Moses and Elias spoke with Jesus about His "exodus" on the Mount of Transfiguration in St. Luke ix. 31, and (9) St. Peter speaks of his own "exodus" in his second epistle, first chapter and fifteenth verse. It is a beautiful word when you think of it in this way. F. W. Faber has these beautiful lines about it:—

"I would the light of reason, Lord,
Up to the last might shine,
That my own hands might hold my soul,
Until it passed to Thine.

"But when and where and by what pain
All this is one to me,
I only long for such a death,
As most shall honor Thee."

III. The people of a whole city beginning with "J." were once "shut-ins." The Bible says: "None went out and none came in."

(1) How long ago was this? (2) How long was the city thus shut up? (3) In what strange way was it taken? (4) Who were the only ones that ever got out? (5) One of these was a woman. Tell me her name and her strange story. (6) How often is she mentioned in the Bible?

IV. Two little creatures were once "shut in" while their mothers went on a strange errand. The errand was a blessing to many, but made orphans of the little "shut-ins."

Some one has told the story this way in the form of a Bible riddle:—

"We left our little ones at home
And whither went we did not know.
We for the Church's sake did roam,
And lost our lives in doing so.
We wandered far in a perfect way,
With the wicked full in view,
To men we lived, to God we died,
Yet of religion never knew."

Tell me the story in your own words from I. Samuel vi. 10-15.

V. Far back in the days of Elijah (910 B.C.), when times were bad and the heavens were "shut up" three years and six months (Luke iv. 25; James v. 17), there was a sore famine in the land. Two parties of "shut-ins" were cared for by a man of God whose name begins with "O."

Tell me: (1) How many were in each party? (2) Where were they shut in? (3) What were they fed on? (4) Why were they shut in? (5) How many others did God say He had left "who had not bowed the knee to Baal"?

VI. There is a beautiful word for the "shut-ins" in Isaiah xlix. 9, and Zechariah ix. 12. Get it and pass it on to some "prisoner of hope" who may be so tired of "watching and waiting."

VII. Who do you think was the:

(1) First "shut-in" of the New Testament? (2) By whom and for what was he shut in? (3) Where and what was the name of the place? (4) Jesus knew all about it and yet did not prevent his being shut in. (5) He died a sad death while shut in, though he had been very true to Jesus all his life. (6) How many of us, I wonder, would be willing to do and die as he did, without knowing "the reason why"? Passing in silence and darkness away, "no brave words on our lips," but just believing that what we know not now, we shall know hereafter.

"Alone with God I like to be,
What makes you ask me why?
I love to hear His voice so sweet,
He listens to my cry.

"Alone with God, it is the place
Where we His children haste,
To listen to His loving voice,
And see His blessed face.

Lesson XLVI



THE "Shut-Ins" of the New Testament are to be our lesson today. This is the third on this subject and our last for awhile, and I want it to be a real blessing to you as I hope the first and second have been.

**New
Testament
Shut In
Ones**

I. Jesus Himself was a "Shut-In" once. He was only a baby boy then, but I am sure He has been able ever since to feel with every little traveler and fugitive, carried by his mother on her arms to a place of safety in times of danger and trial.

Tell me: (1) How old Jesus was at this time. (2) Where He had to fly to with His mother. (3) From whom He was hiding. (4) How many formed the "Shut-In" party. (5) What dreadful thing happened to many babies while Jesus was "shut in." (6) What old prophet, His name begins with "H" had told of this little "Shut-in" party, 740 years before it happened, and about their "coming out."

II. Once again, when a grown man, Jesus was a "Shut-In."

(1) In a very lonely place. Where? (2) With a very dreadful person. Who? (3) In an awful struggle. What? (4) For how long? (5) Who met Him and comforted Him when He came out?

III. Perhaps of all the "Shut-Ins" and "Shut-Outs" of the New Testament were those whom Jesus pitied most and loved to comfort and heal,



because no one else would or could—their names begin with “L.”

(1) Find a case where ten of them were let out from their awful “shut-in misery at once. (2) What suggestive question did Jesus ask about some of them after He had healed them all? (3) What similar question might He ask about some of us after some great mercy or deliverance shown to us?

IV. Surely the blind may be called “shut-ins,” though they can sometimes go about, and take some part in active life. “Shut in” and “shut out” from so much that you and I can see and enjoy. Finish these verses for me and you will see some of the beautiful instances of Jesus’ pity for the blind:

(1) “Two blind men followed Him,” etc. (2) “Two blind men sitting,” etc. (3) “The blind and the lame came to Him.” Where? (4) “They bring a blind man,” etc. (5) “He took the blind man by the hand,” etc. (6) “The blind man said,” What? (7) “A man blind from his birth.” Read the whole story over again and tell me what the blind man said that you can best remember.

V. How many “shut-ins” by death did Jesus “let out” into the light of life?

One was a little girl. (1) How old was she? (2) Her father’s name? (3) Jesus said a strange word to the dead child. What does it mean in English? (4) What did Jesus tell them to give her after she came to life?

Another was a young man.

(1) Where did he live? (2) What did Jesus say (a) to his mother? (b) to the young man himself?

A third sat with Jesus at a feast of thanksgiving after being a “shut-in” with death and the grave for four days.

You know his name, tell me its meaning. His sister’s names you also know. What do they mean?

VI. This word “shut-in” has some beautiful meanings in the Bible, referring to the silent, secret, deep things of God for

our spiritual life. Find the passages and they will help you to see what I mean.

(1) "Thou shalt be hid from the scourge of the tongue," etc. (2) "Thou shalt keep them secretly," etc. Where and from what? (3) I will give thee the treasures of darkness and hidden riches of secret places," etc. Who says that? (4) "The hidden wisdom which God ordained," etc. (5) "The hidden man of the heart," etc. Learn the whole of this beautiful verse by heart, and see what an ornament it will be to you. (6) "Your life is hid with Christ," etc. Where? (7) "Will I give to eat of the hidden manna." What do you think it is?

VII. We are all going to be "shut-ins" bye and bye.

(1) Where? "He shall go no more out," etc. Learn the whole passage and you will be able to answer the question. (2) With whom? "Therefore are they before the throne of God," etc. (3) From whom and what? "There shall be no more curse," etc. "No night, no candle." They shall see His face. "His name shall be on their foreheads." What blessed "shut-ins" they will be. May you and I be among them forever.

To close with, read this little story and testimony of a "shut-in" printed in one of our New York papers the other day. Perhaps it will make some of us more thankful and contented with our lot and more thoughtful and prayerful about such "shut-ins" like this one, Mr. Conrad, and our dear friend, Bella Cook, a "shut-in" for nearly fifty years in this city.

"We were told that Mr. Conrad was ossifying. He was unable to move his body save his eyes and his tongue. He never complains. To brighten his birthday his friend desired letters sent to him, and in his reply he says that he is utterly helpless and his every want attended to by a faithful nurse, a lady whose service is performed without pay. But He adds, 'But I am very thankful that I have a clear head and an active brain. This blessing, with the use my tongue, makes me feel that there can be something still in life to live for.' "

Lesson XLVII

Souvenirs or Forget- Me-Nots



WE always like to give the baby a present of some kind on his or her birthday. Something to "remember by;" "souvenir" the French people it; "keep-sake," "forget-me-not," we Anglo-Saxons call it. A cup, a ring, a letter, a book, anything pretty, bright and useful, to our little friend to keep, and to keep us with it in loving memory perhaps all through life, and long after we who gave the souvenir have passed away.

Now I propose to give each of you a birthday souvenir, a keepsake, a forget-me-not—no, a "forget-Him-not,"—for I want you to remember Him above all, if you forget everybody and everything else in the world.

These keepsakes, or souvenirs that we get from our fathers and mothers and friends, are generally made of gold or silver, or some kind of precious metal or stone. But these I am to give you from our Lord Jesus are "more precious than gold." They are "above rubies" (Job xxviii. 18). They are "like apples of gold in pictures of silver" (Prov. xxv. 11). They are beautiful to look at, they are like sweet music to our ears, they are more delicious than the perfume of the most fragrant flowers, they are sweeter to the taste than honey and the honey-comb (Ps. xix. 10). They are better to eat than the best food we have ever taken. For they are the "bread" that came down



from heaven, and of which if we truly eat we shall not die. (John vi. 50.)

Our birthday gifts and toys we tire of and toss away after a while. Of these we grow fonder every day, and we find them more and more beautiful and precious as we grow older and get near the end of our journey. They are more than food for soul and body. For He who gives them to us says: "They are Spirit and they are Life."

Heaven and earth, friends, foes, pass away, but these "souvenir" words of Jesus, never. (Matt. xxiv. 35.)

These "keepsakes" or "forget-me-nots" Jesus said:—

- (1) To people, right before Him.
- (2) About people at a distance.
- (3) For people who could not be on the spot.
- (4) Through people who took them directly from Jesus and passed them on as precious heirlooms to others, and at last to us who have and love them today.

St. Paul was one of these trustees of the "forget-me-nots" of Jesus, and you know what he says in Acts xx. 35: "Remember the words of the Lord Jesus." You can repeat the rest of the text.

For a beginning then, of this beautiful subject of the "souvenirs," silver, gold, and precious stones of the words of the Lord Jesus, let us take:—

First, the "forget-me-nots" He gave to the people in trouble.

I will give you the name or condition of the man or woman and you give me the "souvenir," or "word of remembrance."

(1) It was His own mother (St. Luke ii.). "I have sought Thee sorrowing." The answer is His first recorded word and is a beautiful souvenir for our whole life in and for God. Find it.

(2) To this same sweet mother He gave a "forget-me-not" from the cross just before He died. Surely a "passion flower," red with His precious blood. Tell me what it was, and what you think it meant.

(3) Jesus gave a lovely "forget-me-not" to a poor woman who had been sick for twelve years, and I am sure she never lost it.

(4) Peter once got a "souvenir" from Jesus when he was in desperate need, when the devil was hard after him to "sift him as wheat," and I am sure it was a forget-me-not for all his life on earth, and he is enjoying it in paradise today. Find it for me.

To close with here is a beautiful Bible Riddle fresh from a friend of little children:—

He is not Noah, nor Noah's son, nor a Levite, nor John the Baptist, nor yet the Wandering Jew, for he was with Noah in the ark.

The Scriptures make mention of him, particularly St. John, St. Mark and St. Luke. So we may believe he was no imposter.

He knows no parent. He never lay upon his mother's breast. His beard is such as no man ever wore. He goes barefooted and barelegged like a grave old friar.

He wears no hat in summer or winter, but often appears with a crown upon his head.

His coat is neither knit nor spun, nor hair, silk, linen or woolen, bark or sheepskin. Yet it abounds in a variety of colors, and fits close to the skin.

He is wonderfully temperate, for he never drinks anything but cold water. He would rather take his dinner in a farmer's barn than in a king's palace.

He is very watchful. He sleeps not in a bed but sits in a singular kind of chair with his clothes on.

He was alive at the crucifixion. Nearly all the world hears him. He once preached a sermon which convicted a man of his sin, and caused him to weep bitterly. He never was married, yet he has favorites whom he loves dearly.

Lesson XLVIII



THE "Forget-me-nots" of Jesus is our study again today. Let us go into His garden and gather a few more of these "sweet souvenirs" which He handed personally to:

I. People in trouble.

A woman once brought a "souvenir" to Jesus that was so sweet and strong that it filled all the house with its perfume.

Find the three accounts of this beautiful incident, and tell me what "forget-me-not"

(1) St. Matthew; (2) St. Mark; (3) St. John mentions as Jesus' gift to her in return.

(2) They say the crushed flower always gives out the sweetest perfume. Our Lord Jesus, crushed and bleeding to death on the cross, gave with His parting breath, seven sweet souvenirs to those who were murdering him, and through them to the world He was dying to save.

I will give you the first words of each in the order in which Jesus gave them, and you will please finish the saying, giving chapter and verse for each.

First "forget-me-not" from the cross, (1) "Father, forgive them," etc., (2) "Today Thou," etc.; (3) "Woman, behold," etc.; (4) "My God, My God, why" etc.; (5) "I thirst," etc.; (6) "It is finished;" (7) "Father, into Thy hands."

What a bouquet of passion flowers is here. Bound together with the blue ribbon which begins

**Forget-
Me-Nots
of
Jesus**



and ends with that lovely word, "Father," "Father," and the centre flower of all, "My God," "My God."

And bound up in this lovely seven-flowered bouquet is (1) a weed, soiled and sinful, that has been washed and turned into a "Beauty Rose," to whom Jesus said, "Today," etc. Thou shalt be planted in My paradise garden, to be plucked up no more forever."

(2) A lily white soul from whom was born "this same Jesus," at once her Son and her Saviour (See Luke i. 47), and whose blood cleansed her just as it did the dying thief. "From all sin" (I. John i. 7). Surely this must be the very "bundle of Life," of which Abigail speaks to David in I. Samuel xxv. 29. Perhaps this is the "rainbow round about the throne" of Revelation iv. 3, not like the rainbows we see, which seem to go only half way round—but with "the Lamb in the midst of the throne," and circling around Him as the true Center of all things, the Rainbow of His perfect white love, shining through the tears and sorrows of His children, like dew raindrops, is transfigured into the violet, indigo, blue, green, yellow, orange, and red of that beautiful "Bow of Promise" which will never fade away.

II. Then think of some of the lovely "forget-me-nots" He sent to the people who never saw Him in the flesh, but who through those who did see Him and the words He gave them for us have learned to know and love Him. "Whom having not seen, ye love, in whom though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory." Do you know who said this about Jesus and us? Give chapter and verse. Jesus was speaking one day to a man who had seen and been with Him for three years and a half, and yet only half believed. "Blessed are they that have not seen and yet have believed." Surely that is a lovely souvenir for us, and for all who never saw Jesus in the flesh.

Tell me the man's name and how often he is mentioned in the Gospels.

III. What a beautiful bunch of sweet "forget-me-nots" could be made out of the "Whosoever" of Jesus.

For remember this word always means more than those present when our Lord said the words. It means: Whosoever did believe, whosoever does believe, and whosoever will believe, in and shall be blessed.

One day His mother and His brethren were sending to Him, seeking Him, and calling for Him as if He belonged to them, and to them only. He turned to the people about Him, and said:—

(1) "Whosoever. . . . the same is my brother and my sister and mother." Find the passage and fill out the blank.

Here are five more for you to pick out of this garden of the Lord, and bind together with the famous one in John iii. 16, and wear them not on your breast so much as in your heart, till the whole house of your soul and body is filled with their perfume.

(2) "Whosoever. . . . shall thirst again, but," etc.

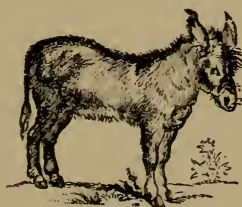
(3) "Whosoever. . . . hath eternal life," etc.

(4) "Whosoever. . . . shall never die."

(5) "Whosoever. . . . shall not abide in darkness."

(6) "Whosoever. . . . take of the water of life freely."

God bless you, my little ones, and better still, make you a blessing.





One Who Forgetteth Not

Lesson XLIX



ANOTHER talk on the "Forget-me-nots" of Jesus. This time about the other world, past, present, and to come. Our Lord has left us "souvenirs" of it; some very sweet, some very sad. "Forget-me-nots" of the Blessed Dead, and of the Bright Angels with whom they are living in the presence of God.

"Souvenirs" so sad of the other place, and the other people. The one for our great comfort, the other for our warning, lest we also should go into that place of torment. (See Luke xvi. 28.)

I. Abraham lived on the earth for 175 years, and died 1822 years before Jesus was born. (Gen. xxv. 7, 8). Yet He knew Jesus, and Jesus knew him in a very real way, and our Lord has left us some beautiful "Forget-me-nots" of the father of the faithful.

Five times Jesus mentions Abraham's name in the Gospels, and says of him, though he had been dead eighteen hundred years: "Abraham rejoiced to see My day, and He saw it and was glad," and then adds these wonderful words: "Before Abraham was I am." Find these five places for me, and tell me what you think the last text means.

II. Moses lived in this world for 120 years, and passed up to God 1451 years before the angels said to the shepherds, "Unto you is born this day," etc. (Deut. xxxiv. 5-7). But though so far apart in time they knew each other and met each other,

**Forget-
Me-Nots
of the
World
Beyond**



and talked together in a certain place one night. Jesus has left us fifteen souvenirs of Moses. Let the big scholars find them all if you can, and the "wee ones" with father and mother's help find these five:

- (1) "There appeared unto them Moses," etc.
- (2) "If they hear not Moses," etc.
- (3) "That the dead are raised even Moses shewed," etc.
- (4) "As Moses lifted up," etc.
- (5) "Had ye believed Moses ye would have believed Me."

III. Elijah or Elias lived and went up to glory more than 900 years before Jesus came, David 1,000 years, and Solomon 1,000 years before the first Christmas Day, Isaiah or Esaias, 780 years, Jeremiah, 829 years, and Daniel, 803 years before the Baby-boy of Bethlehem was born, yet of each Jesus has left us a "souvenir" in the Gospels, and I shall be so glad if you will find, if only one of each, giving chapter and verse.

These are some of the happy souls in the other world of whom Jesus speaks. But He does not let us forget the other side of that other world, separated by the "Great Gulf," which none can pass. (See Luke xvi. 26.)

We must be true to all Jesus says in His Word, and look at the dark side of these "Forget-me-not" as well as the bright one.

What a sad souvenir that is of the woman who "looked back" and became a pillar of salt."

Her very body became a "Forget-me-not" to all who passed that way, perhaps for years, of the peril of even a look of disobedience. Give the words of Jesus in the Gospel about her, and the place in Genesis where the story is told.

Then what an awful "Forget-me-not" is that which Abraham, in Paradise, gives us of the rich man in torment, when he says to him, "Son remember," etc. Find the place in the Gospel. Finish the text, and then remember that perhaps the most awful part of the suffering of the wicked in the other world

is that they cannot forget! Their sinful, selfish life in this world will be an everlasting "Forget-me-not" in that place to which they have gone.

Only one more, but the saddest of all, because it is a solemn souvenir of a man chosen by Jesus for heaven (John vi. 70), who by his own sin lost all, and went "to his own place" in the land of darkness (See Acts i. 17, 25) forever.

Here are some of the "Forget-me-nots" Jesus has given us of him. Find the places for me, and ponder and pray over the case of the lost disciple and apostle of Jesus.

- (1) "Who also betrayed Him."
- (2) "Betrayest thou the Son of man with a kiss?"
- (3) "Then entered Satan into," etc.
- (4) "What thou doest do quickly."
- (5) "He went immediately out and it was night."
- (6) "Woe unto that man by whom the Son of man is betrayed. It had been good for that man if he had not been born."

From our study of these dire, sad, sad mementoes of a lost soul, we will surely remember one more, given to every one by this same Jesus.

- (7) "Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak."



Lesson L

**Forget-
Me-Nots
Once
More**



ONE more talk and our last for the present, on the "Forget-me-nots" of Jesus.

There is a beautiful little purple flower called heartsease.

Because its seeds, o'er memory's desert blown,
Spring up in heartease such as Eden knew.

—Lowell.

Well, surely if words can be flowers like this, the partingsayings of Jesus to His anxious and troubled ones must have been heartsease to them, if we can judge by the comfort they have been to millions of human hearts for 2,000 years since they were spoken.

There is a heartsease chapter in St. John's Gospel which is perhaps read oftener at sick and dying beds than any other in the Bible. You know it well I am sure, and I only want you now to look at it again and see:

1. How often in it Jesus speaks of "heart trouble," the one terrible disease to be dreaded in body and soul.
2. His great remedy for it.
3. How you and I can have this "heartsease" at hand at any hour of the day or night.
4. Its name begins with "P," as does the little flower which means the same as "heartsease," and the number of letters in each is the same. Find the verses in which Jesus uses it to comfort sorrowing and broken hearts, and then take a little bunch of it to some one living near you as soon as you can.



5. Then find the very last "forget-me-not" which Jesus sent down by the angels that day when He was going up to His rest and glory in heaven. It begins with these words: "This same Jesus," and it has been breathing perfume and peace into watching and waiting hearts from that day to this.

II. Then there are "souvenirs" of Jesus, that we are to give Him of His work in us and through us, here on earth, when we meet Him "in the morning."

These "forget-me-nots" are called by different names and many have different forms, and even colors like the flowers in a bouquet, but they will all be fragrant with His love, and the incense of our praise and worship.

For the tearful sowers and patient workers in God's field these "souvenirs of service" are called "sheaves."

1. Of whom is it said, "Let her glean even among the sheaves"?

2. Where is the beautiful promise, "They that sow in tears shall reap in joy"? (Margin, in singing.)

3. "He that goeth forth and weepeth," etc. Finish the verse for me and see what the margin says about "precious seed."

Sometimes these "forget-me-nots" are called "jewels."

1. Souvenirs of sad service and slavery in Egypt, the poor Israelitish women carried away with them on that wonderful night of deliverance: "jewels of silver," and "jewels of gold." Find the passage and two other places in the same book where this is mentioned.

2. Where does it say: "As a bride adorneth herself with her jewels"? And what do you think these jewels will mean for you and me when we "shall see the King in His beauty"? We are reminded of His jewels in the beautiful hymn that says:—

Little children, little children, who love their Redeemer,
Are His jewels, precious jewels, His loved and His own.

On what passage of Scripture is this sweet children's song

based, and how many of these living jewels would you and I have to give our Lord if He came back tomorrow? (See Isaiah viii. 18.)

III. Then think, oh! think of the "souvenirs" the "forget-me-nots" that are waiting for us, when

The work is done, the rest begun,
The training time is forever past,
And the home of rest in the mansion blest,
Is safely, joyously reached at last.

There will, I think, be three kinds of "forget-me-nots" in heaven, waiting for us, when we get home, which will make heaven home indeed, and sweeter to us than even our own personal joy and peace could ever make it.

I shall tell you what I think they are, and then you can see from your Bibles if I am right.

1. Boys and girls that you and I have brought to Jesus or helped by our example to live near, and be faithful to Him and His teaching even unto death.

(a) See what Proverbs xi. 30, says about "a soul-winner." (b) And Daniel xii. 3, about those who "turn many to righteousness." (c) Peter's joy on meeting those 3,000 souls whom he brought to Christ through one Holy Ghost sermon (Acts ii. 41). (d) St. James' word about Him that "converteth a sinner from the error of his way, shall "save a soul from death," etc.

2. Crowns on their heads and ours; and palms in our hands and theirs; and songs in our mouths, will be lovely souvenirs in heaven with those we have loved unto the kingdom here, and who shall shine as jewels in our crowns in the day of future recompense.

Oh! the welcome that waits at the shining gates
For those who are following far, yet near.
When all shall meet at His glorious feet,
In the light and the love of His home so dear.

Find just one verse each on: (1) crowns of life, righteousness and glory. (2) Palms. (3) Harps. (4) Songs, waiting for those who can say with St. Paul, "I have fought the good fight, I have finished my course, I have kept the faith."

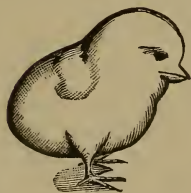
Translated

Day dawn and morning star,
And upward call for me,
Ring out, ye bells of heaven, clear and far,
When I my Lord shall see.

Caught up to meet the Lord,
With sweep of angel wing,
No winding sheet for me, or house of sod,
Oh, death, where is thy sting?

Put out to sea no more,
Drop anchor, furl the sail:
My storm-tossed bark at last has reached the shore,
I'm moored within the veil.

—A. J. Gordon, D.D.





The Flight Into Egypt

Lesson LI



IT SOON will be Christmas day, and of course, our talk, like our thoughts, must be of Him who "as at this time" came from heaven to the manger that He might bring us from the manger to heaven. How freshly each year at this time the story, so old and yet always

**Christmas
is
Coming**

new, comes back to us. Again the Light shines in the wintry sky. Again the shepherds are started by it, and look up into the open heaven. Again the heavenly music bursts into the angel song: "Glory to God, good will to men." Again in spirit we rise and go with them "even unto Bethlehem," and see this thing which is come to pass which the Lord hath made known to us (Luke ii. 15). Once more with them first, and then again with the wise men a little later, we enter the cave-stable, and draw nigh in wondering reverence to the "manger bed," and looking in we see the sweetest face that ever sun shone on, the face of a new-born babe, of a virgin mother, and yet always more than that, even the brightness of His Father's glory and the express image of His Person" (Heb. i. 3). The light of the knowledge of the glory of God in the face of Jesus Christ (II. Cor. iv. 6). But I need not say more of this. You and I, young and old, rich and poor, black and white, brown and red and yellow faces in every land under the sun, will look again into the beautiful baby face on Christmas. With many a tongue and tone



we shall sing again our Christmas carol and with all who love Him of every clime and condition, will worship in spirit and in truth at His manger throne, and see through it as in an open door the gates of heaven, and the throne of His glory there and the angel choir joining ours, and saying with us, "Hallelujah! Glory to the new-born King!

But while we gaze and worship and sing and bring our gold and francincense and myrrh, let us think for a few moments of some of the faces that looked into His.

First, on that Christmas morning. Second, long before Christmas day was heard of; and third, since then, on and on through all the Christmas ages until now.

Surely the first face that saw the face of Jesus, was, next to His, the sweetest and most holy face God's sun ever shone upon, His own beautiful, holy mother. Her name is mentioned eight times in the first chapter of St. Luke. Find them for me and tell me some of the beautiful words said: (1) to her, and (2) of her; (3) by her.

Second, who next to Mary do you think saw the face of Jesus on the first Christmas day? His name begins with "J.," his home begins with "N.," his trade begins with "C." He saw the face of Jesus and got new power for his daily work each time he looked at the beautiful Baby Boy.

Third, people all the way from heaven looked into the face of Jesus on that Christmas morning and went back to tell their loved ones there how beautiful the new-born King of men was, even as a Baby, born in poverty and lying in a manger. These people's name begins with "A." They live in heaven, but work on earth and we are told they are glad when even one sinner repents or turns to God. How much more glad must they have been when they saw for the first time in the flesh, the Saviour of all the sinners in all the world and all times and from all sin. Give me a text for each of these "alls."

Fourth, some simple people whose name begins with "S."

saw the face of Jesus on the first Christmas day. Tell me:

(1) Who they were. (2) Where they were. (3) What they were doing. (4) When and how they heard the good news.

As they looked into that lovely face I think they saw more than a beautiful baby boy. I think they saw in Him as they steadfastly gazed a new meaning in an old Psalm, sung one thousand years before, that you and I know well. The first words are: "The Lord is my ———?" Say it over again in a new way on Christmas morning, and then pray, "Lord, make me one of Thy little flock. Feed me in Thy green pastures. Lead me beside the still waters. Restore my soul. Amen."

(5) What each of these gifts means. (6) How they went home.

Surely these lowly people went back to watch their four-legged flock with new care, and new joy, since the King of Heaven had come down to take their name and be to men and women, boys and girls, forever, what they were to a few dumb brutes for a short lifetime.

Fifth, faces of men, old, grave, and learned, looked into the face of our Saviour Babe, and learned as they looked, that there was one child in the world now that knew more than all its "wise men" ever did or would know. Read from Psalm cxix. vs. 99 and 100.

Tell me: (1) Who they were. (2) Where they came from. (3) What guided them to Jesus. (4) What they offered Him.

Sixth, other faces, not human, not angelic, looked into the face of Jesus on that Christmas morning. Poor, dumb, coarse faces, but with large eyes full of wonder at the lovely sight.

Their name begins with "B." He was born among tame ones. Where is it said, "He was with the wild" ones? What two—each name begins with "L." but are very opposite in their nature, is Jesus Himself said to be in Scripture? Give me one text for each, and then that beautiful verse from Isaiah, which begins, "The wolf," etc., and ends with "A little child shall lead them."



The Christmas Angels

Lesson LII



THIS is to be a real Christmas lesson, and of course it is to be full of Christ; for He is Christmas. It means His feast, His flowers, His songs, His services, His gifts received and given by and to His people. Christmas means "Jesus in the midst of all our fun and play, and our holidays, our workdays, our bright days and our dark ones." Christmas means Jesus in our homes, whether in a basement or a backyard, or in a brown-stone front or a palace.

**Christ
is
Born**

It is to be a little bunch of stories fastened together into a little bouquet of Christmas flowers, fragrant I hope with the perfume of truth and heavenly peace for some tired or saddened heart. Now about these Christmas stories there are some things worth remembering.

First, they are all true, every one of them.

Second, they are about two thousand years old, and yet they are as fresh as the dew because they are always true.

Third, they will help you, boys and girls, to be both true and new, that is, fresh, frank young Christians like the author of these stories.

Fourth, they will make the author of them more real to you, I hope, as one that lived here in this world as you and I are doing, fighting its temptations, overcoming its sin, sharing its sorrow, and making it better for His being in it.



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Third, they will help you, boys and girls, to be both true and new, that is, fresh, frank young Christians like the author of these stories.

Fourth, they will make the author of them more real to you, I hope, as one that lived down here in this world as you and I are doing, fighting its temptations, overcoming its sin, sharing its sorrow, and making it better for His being in it.

For remember, Jesus was not only Christmas itself, the meaning and power of the word, and all its suggests, but He was Christmas in almost everything around Him.

He heard God in the song of the birds. They were always singing Christmas carols to Him. The stars over His head twinkled with Christmas light and in their own way sang Him to sleep as He often lay on the mountain side all night alone with God. The flowers by the wayside looked at Him as He passed as much as to say: "You have brought Christmas cheer to us, and now we will grow and bloom better than ever, and our perfume will be so much sweeter now that You have talked about us and told people they can learn something even from the lilies of the field."

And then not only was Jesus Christmas Himself and saw Christmas in so many things about Him, but He brought Christmas with Him wherever He went and made Christmas for so many people who never knew what the word meant and who had never had anything like it in their lives.

This is what I want to show you now by giving you a few examples from the most wonderful Christmas Story Book ever written—the Bible.

One day, just a week after that wonderful night when the angels sang: "Glory to God in the highest," and the shepherds came and saw the Wonderful Baby lying in the manger, a very old woman, over eighty years of age, and a man, holy and just,

were waiting for Christmas to come. They were doing what you and I do sometimes, counting the days and yet filling them up with prayer and praise—a very good way, by the way, to fill up our waiting days. And they were waiting in a good place—one outside and the other inside of the House of God. The man perhaps, busy up to the last moment with his work in the world for God, and the aged woman past work, but not past worship, waiting inside with God, for the sight which was to make her glad forever. It was to be her first Christmas day on earth. Though she had seen eighty-four twenty-fifth of Decembers in her long life, she had never seen a Christmas Day. But now at last, her poor, dim eyes were to see the “King in His beauty.”

For just as she was coming in she saw a lovely woman with the most beautiful baby boy the world has ever seen in her arms; and then a strange thing! the holy man, who, like her, had been waiting so long for Christmas to come, stooped down and took the Beautiful Boy in his arms, and holding Him up in the light told God how glad he was, how willing he was to go or to stay, to live or to die, to be in the church, to pray, or out in the city at work; for he had seen the Christmas Gift of God to a lost world. He had done more. He had taken this Beautiful Christ Child in his very arms. He had carried God. Though he was only a man, he had the joy of being the First Christopher—not the later one of the story books; but the real one—the First Christ Bearer, to be followed by thousands more in all the ages who take Christ to be their Saviour into their hearts as this good man took Him into his arms. And so the aged woman and the holy man had their first Christmas day in Jerusalem in the House of God, and now for nearly two thousand years they have been keeping Christmas with Jesus every day in the year, and waiting for you and me to join them when our work is done. Look through the second chapter of St. Luke’s Gospel and find for me the name of the man and the woman of this long ago Christmas Day when Jesus was only a Baby of eight days old.

Now listen to the story of a very strange Christmas day which came to a little girl.

Where now do you think? Not in heaven, not just on the earth; but in a place so awful you might almost call it hell. Six thousand devils turned out to make room for the Child Jesus as He came that day along the road near the cemetery to bring Christmas to a human hell. Can you find the story and read it over and over again as a Christmas carol? See in it, children dear, what one look of Jesus can do for and in a human soul. How without a word hell can go out and heaven come into a poor devil-driven life, and then believe that this is what He is doing all over this world this very day, making Christmas in very hells on earth, taking men like Jerry MacAuley and Samuel Hadley and making them as full of heaven as they were of hell before, and sending them to carry Christ and Christmas to thousands of hearts as unholy and as unhappy as their own once were.

From this last story you can see, dear children, in what strange places Christmas can be where Christ comes, at any hour of day or night, in any month of the year from December to January, in any place, in any person who will take Him in. He will prepare the feast, provide the food and make it Christmas-tide.

How many more flowers I could add to this little bouquet. How many more beautiful Christmas stories crowd my mind to tell you, but I must keep them for another time, for they will keep; because they are always fresh with the dew of truth, and fragrant with the perfume of the life of Jesus.

And now God bless you all, dear pupils of our Bible School, and give you inside and outside the very Christ of God to make it Christmas all the time and all the way till He comes again.

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